THE

BRITISH CRITIC,

For JULY, 1807.

Non enim me cuiquam mancipavi, nullius nomen fero: multum magnorum virorum judicio credo, aliquid et meo vindico.

Senec. Epiſt. 45.

We have not enſlaved ourſelves to any maſter, nor bear the badge of any ſervitude. We pay much deference to the judgment of great men, yet have ſome reſpect alſo for our own.

ART. I. *A Courſe of Lectures on Natural Philoſophy and the Mechanical Arts. By Thomas Young, M. D. &c.* 2 vols. 4to. Price 5l. 5s. Johnſon. 1807.

IT would be very unſatisfactory to attempt an examination of this moſt extenſive and elaborate work, without explaining, in the firſt inſtance, the particular objects for which it was compoſed, and as we are unwilling to miſrepreſent the author's meaning, and unable to convey it more conciſely, or more clearly than he has done, we ſhall commence our review by the following extract from his preface, p. v.

"Having undertaken to prepare a courſe of lectures on Natural Philoſophy, to be delivered in the theatre of the Royal Inſtitution, I thought that the plan of the inſtitution required ſomething more than a mere compilation from the elementary works at preſent exiſting; and that it was my duty to collect from original

authors, to examine with attention, and to digeſt into one ſyſtem, every thing relating to the principles of the mechanical ſciences, that could tend to the improvement of the arts ſubſervient to the conveniences of life. I found alſo, in delivering the lectures, that it was moſt eligible to commit to writing, as nearly as poſſible, the whole that was required to be ſaid on each ſubject; and that, even when an experiment was to be performed, it was beſt to deſcribe that experiment uninterruptedly, and to repeat the explanation during its exhibition. Hence it became neceſſary that the written lectures ſhould be as clearly and copiouſly expreſſed, and in a language as much adapted to the comprehenſion of a mixed audience as the nature of the inveſtigations would allow; and that each experiment, which was to be performed, ſhould alſo be minutely deſcribed in them. If therefore there was any novelty either in the matter or the arrangement of the lectures, as they were delivered for two ſucceſſive years, it is obvious that they muſt have poſſeſſed an equal claim to the attention of a reader had they been publiſhed as a book; and upon reſigning the ſituation of Profeſſor of Natural Philoſophy, I immediately began to prepare them for publication.

"I had in ſome meaſure pledged myſelf, in the printed ſyllabus of the lectures, to make a catalogue of the beſt works already publiſhed on the ſeveral ſubjects, with references to ſuch paſſages as appeared to be moſt important: it was therefore neceſſary, as well for this purpoſe, as in order to procure all poſſible information that could tend to the improvement of the work, to look over a ſelect library of books entirely with this view, making notes of the principal ſubjects diſcuſſed in them, and examining carefully ſuch parts as appeared to deſerve more than ordinary attention. Hence aroſe a catalogue of references; reſpecting which it is ſufficient to ſay that the labour of arranging about twenty thouſand articles, in a ſyſtematic form, was by no means leſs conſiderable than that of collecting them. The tranſactions of ſcientific ſocieties, and the beſt and lateſt periodical publications, which have ſo much multiplied the number of the ſources of information, conſtituted no ſmall part of the collection, which was thus to be reduced into one body of ſcience.

"With the addition of the materials obtained in making this compilation, and of the reſults of many original inveſtigations, to which they had given riſe, it became almoſt indiſpenſable to copy the whole of the lectures once more, and to exchange ſome of them for others which were wholly new; at the ſame time, all poſſible pains were taken to diſcover and to correct every obſcurity of expreſſion or of argument. Drawings were alſo to be made, for repreſenting to the reader the apparatus and experiments exhibited at the time of delivering the lectures, for ſhowing the conſtruction of a variety of machines and inſtruments connected with the diſferent ſubjects to be explained, and for illuſtrating them in many other ways. Theſe figures have been extended to more than forty plates,

plates, very cloſely engraved, and the execution of the engravings has been minutely ſuperintended. But the text of the lectures has been made ſo independent of the figures, that the reader is never interrupted in the middle of a chain of reaſoning, but is referred, at the end of a paragraph, to a plate, which has always a ſufficient explanation on the oppoſite page.

"The bulk of this work is not ſo great as to require, for its entire peruſal, any unreaſonable portion of time or of labour. There may, however, be ſome perſons who would be ſatisfied with attending to thoſe parts in which it differs moſt from former publications, without having leiſure or inclination to ſtudy the whole. To ſuch it may be deſirable to have thoſe ſubjects pointed out which appear to the author to be the moſt deſerving of their notice.

"The fundamental doctrines of motion have, in the firſt place, been more immediately referred to axioms ſimply mathematical, than has hitherto been uſual; and the application of theſe doctrines to practical purpoſes has perhaps in ſome inſtances been facilitated. The paſſive ſtrength of materials of all kinds has been very fully inveſtigated, and many new concluſions have been formed reſpecting it, which are of immediate importance to the architect and to the engineer, and which appear to contradict the reſult of ſome very elaborate calculations.

"The theory of waves has been much ſimplified, and ſomewhat extended, and their motions have been illuſtrated by experiments of a peculiar nature. A ſimilar method of reaſoning has been applied to the circulation of the blood, to the propagation of ſound, either in fluids or in ſolids, and to the vibrations of muſical chords; the general principle of a velocity, correſponding to half the height of a certain modulus, being ſhown to be applicable to all theſe caſes: and a connexion has been eſtabliſhed between the ſound to be obtained from a given ſolid, and its ſtrength in reſiſting a flexure of any kind; or, in the caſe of ice and water, between the ſound in a ſolid and the compreſſibility in a fluid ſtate. The doctrine of ſound, and of ſounding bodies in general, has alſo received ſome new illuſtrations, and the theory of muſic and of muſical intervals has been particularly diſcuſſed.

"With reſpect to the mathematical part of optics, the curvature of the images, formed by lenſes and mirrors, has been correctly inveſtigated, and the inaccuracy of ſome former eſtimations has been demonſtrated.

"In the department of phyſical optics, the phenomena of halos and parhelia have been explained, upon principles not entirely new, but long forgotten: the functions of the eye have been minutely examined, and the mode of its accommodation to the perception of objects at different diſtances aſcertained; the various phenomena of coloured light have been copiouſly deſcribed, and accurately repreſented by coloured plates, and ſome new caſes of the production of colours have been pointed out, and have been

referred to the general law of double lights, by which a great variety of the experiments of former opticians have alſo been explained; and this law has been applied to the eſtabliſhment of a theory of the nature of light, which ſatisfactorily removes almoſt every difficulty that has hitherto attended the ſubject.

"The theory of the tides has been reduced into an extremely ſimple form, which appears to agree better with all the phenomena, than the more intricate calculations which they have commonly been ſuppoſed to require. With reſpect to the coheſion and capillary action of liquids, I have had the good fortune to anticipate Mr. La Place in his late reſearches, and I have endeavoured to ſhow that my aſſumptions are more univerſally applicable to the facts than thoſe which that juſtly celebrated Mathematician has employed. I have alſo attempted to throw ſome new light on the general properties of matter in other forms: and on the doctrine of heat, which is materially concerned in them; and to deduce ſome uſeful concluſions from a compariſon of various experiments on the elaſticity of ſteam, on evaporation, and on the indications of hygrometers. I have enumerated, in a compendious and ſyſtematical form, the principal facts which have been diſcovered with reſpect to galvanic electricity, and I have fortunately been able to profit by Mr. Davy's moſt important experiments, which have lately been communicated to the Royal Society, and which have already given to this branch of ſcience, a much greater perfection, and a far greater extent than it before poſſeſſed. The hiſtorical part of the work can ſcarcely be called new, but ſeveral of the circumſtances, which are related, have eſcaped the notice of former writers on the hiſtory of the ſciences."

The work is divided into three parts, viz. 1. Mechanics; 2. Hydrodynamics, and 3. Phyſics; each compriſing 20 lectures, or 60 in the whole, which, with their attendant plates and explanations, 43 in number, form the firſt volume, containing about 800 quarto pages. The titles of the lectures are, 1. introduction; 2. on motion; 3. on accelerating forces; 4. on deflective powers; 5. on confined motion; 6. on the motions of ſimple maſſes; 7. on preſſure and equilibrium; 8. on colliſion; 9. on the motions of connected bodies; 10. on drawing, writing, and meaſuring; 11. on modelling, perſpective, engraving, and painting; 12. on ſtatics; 13. on paſſive ſtrength and friction; 14. on architecture and carpentry; 15. on machinery; 16. on the union of flexible fibres; 17. on time-keepers; 18. on raiſing and removing weights; 19. on modes of changing the forms of bodies; 20. on the hiſtory of mechanics; 21. on hydroſtatics; 22. on pneumatic equilibrium; 23. on the theory of hydraulics; 24. on the friction of fluids; 25. on hydraulic preſſure; 26. on hydroſtatic inſtruments and hydraulic architecture;

architecture; 27. on the regulation of hydraulic forces; 28. on hydraulic machines; 29. on pneumatic machines; 30. on the hiſtory of hydraulics and pneumatics; 31. on the propagation of ſound; 32. on the ſources and effects of ſound; 33. on harmonics; 34. on muſical inſtruments; 35. on the theory of optics; 36. on optical inſtruments; 37. on phyſical optics; 38. on viſion; 39. on the nature of light and colours; 40. on the hiſtory of optics; 41. fixed ſtars; 42. ſolar ſyſtem; 43. laws of gravitation; 44. appearances of the celeſtial bodies; 45. on practical aſtronomy; 46. geography; 47. on the tides; 48. hiſtory of aſtronomy; 49. eſſential properties of matter; 50. coheſion; 51. ſources and effects of heat; 52. meaſures and nature of heat; 53. electricity in equilibrium; 54. electricity in motion; 55. magnetiſm; 56. climates and winds; 57. aqueous and igneous meteors; 58. vegetation; 59. animal life; 60. hiſtory of terreſtrial phyſics.

This table of contents is ſufficient to ſatisfy our readers that Dr. Young has embraced a much wider field than any of his predeceſſors; and indeed his view of the ſubject is ſo extenſive that he evidently was reduced to the alternative of contenting himſelf with a curſory and ſuperficial examination of the ſeveral parts, or of adopting ſuch a ſtrict and logical arrangement of his materials, that the doctrines of each lecture ſhould uſually follow as corollaries to thoſe which preceded; and that the train of reaſoning ſhould be ſo methodical, as to exhibit a correct though general outline of each ſcience, and to familiarize the ſtudent with the beſt modes of theoretical inveſtigation, which are not leſs neceſſary than the moſt ingenious experiments, to the improvement of natural philoſophy. But beſides the difficulty of this taſk, it was open to obvious objections. In the firſt place, a great part of the audience might be unable to attend the whole courſe, and thoſe who had been abſent during the earlier lectures, would be ill prepared for comprehending the remainder, and ſecondly, as the mathematics have their peculiar language, in which only their doctrines can be expreſſed with the requiſite degree of conciſeneſs and elegance, but which cannot be familiar to a mixed audience, it was probable that the lectures might appear abſtruſe and difficult in exact proportion to their real excellence and preciſion. For the purpoſe of obviating both theſe objections, a ſyllabus was previouſly publiſhed, containing a correct ſummary of the whole courſe, digeſted into a ſeries of diſtinct propoſitions, accompanied by their demonſtration on the oppoſite pages, and, for the further accommodation of the

ſtudents, this was followed by a ſhort elementary treatiſe, compriſing ſuch parts of geometry and analyſis as were particularly applicable to any part of the lectures. This expedient, we admit, could not fail of removing the objections which we have ſtated, ſuppoſing that the ſyllabus was really peruſed by all who attended the courſe; but of this, without meaning any diſparagement to the audience who frequent the Royal Inſtitution, we entertain ſome doubt; and are inclined to believe that they did not benefit ſo much by the induſtry and ingenuity of the learned profeſſor as he was very naturally inclined to expect.

We confeſs that we are not diſpoſed to rate very highly the advantages to be derived from public lectures delivered to very mixed companies. We think that, in theſe caſes, the firſt object of the lecturer ſhould be to arreſt attention much more by means of the eye than the ear; to exhibit ſtriking phenomena; to multiply them as much as poſſible; to amuſe and intereſt his hearers by the moſt familiar illuſtrations of his doctrine; and, occaſionally, to point out, in the moſt ſimple and popular language, the agreement of experiment with theory. The future progreſs of his audience will depend upon themſelves, and muſt be the reſult of ſolitary ſtudy. Such is, we believe, the moſt general opinion on this ſubject, and we have ſtated it here, leſt many of our readers, miſled by the title of *lectures*, ſhould form a very inadequate notion of the merits of the work before us, conſidered either as an elementary book for the ſtudent, or a book of reference for the more informed. We ſhall now proceed to examine it under the firſt of theſe points of view.

Whoever enters on a courſe of reading, for the purpoſe of obtaining real inſtruction on any ſubject, will find his progreſs much facilitated by adopting ſome ſtrict and regular order in his reſearches, and though this order is in ſome reſpects arbitrary, it will evidently be more or leſs perfect in proportion as it leads to a complete analyſis of the ſubject; becauſe, unleſs our elementary ideas be definite and accurate, the complex notions into which they enter muſt of neceſſity be obſcure. It may be indifferent whether, with Doctor Young, we comprehend the phenomena of water, air, and light in one general claſs, or conſider them as totally unconnected, becauſe the principal advantage of thus claſſing them depends on the adoption of a certain hypotheſis; and ſome of the lectures might perhaps be removed from their preſent ſtation without inconvenience: but it is no ſmall advantage that the rules of logical induction are ſtrictly obſerved;

ſerved; and that almoſt every lecture, and even paragraph, in the whole courſe, if diveſted of its explanatory illuſtrations, might be reſolved into a ſeries of axioms, definitions, and theorems, capable of mathematical demonſtration. Indeed, as we have already obſerved, the work was thus analyſed in the ſyllabus. It is true that ſuch a work requires, as it deſerves, a careful peruſal, and that the ſtudent cannot be inattentive with impunity; but he will always find diligence amply compenſated by the diſtinctneſs with which every part of the ſubject will be claſſed in his memory, and by the facility of combining, with the knowledge thus acquired, whatever materials he may afterwards derive from a more extenſive courſe of reading.

It is manifeſt that in every work of this kind, to whatever degree the materials may be compreſſed, many things muſt of neceſſity be omitted; in every caſe too it may be preſumed that the writer will, as much as poſſible, confine his omiſſions to thoſe parts of his ſubject which he conſiders as of the leaſt relative importance: but it is ſtill more eſſential to the convenience of the reader that all ſuch deficiencies ſhould be capable of being readily ſupplied, by a reference to books of eaſy acceſs. To this important point Dr. Young has been laudably attentive. Our readers are aware that ſome parts of phyſics have within theſe few years received moſt eſſential improvements, and that others are of very late diſcovery. Galvaniſm, for inſtance, is perfectly new; and hydraulics owe ſo much to the labours of M. de Buat, Venturi, &c. that they may be conſidered as a modern ſcience. Beſides this, the almoſt Herculean toils of French mathematicians have at length enabled them to remove all the difficulties which had obſcured ſome parts of the Newtonian ſyſtem, to perfect the inveſtigation of phyſical aſtronomy, inſomuch that theory is ſometimes able to foretell the reſults of obſervation; but the volumes in which this maſs of knowledge is contained have not, we believe, been tranſlated into Engliſh; neither are they familiarly known in this country. Theſe our author appears to have ſtudied with much attention, and has ſo well employed their moſt important contents, that his abſtract may, without inconvenience, ſupply the place of the originals. Indeed he is never ſo full and perſpicuous as when he is examining the moſt abſtruſe and difficult ſubjects; in proof of which we refer our readers more particularly to the lectures on "the laws of gravitation, on tides, and on cohe-ſion," though we muſt at the ſame time obſerve that every pag of the work will afford ſome teſtimonies in favour of the aſſertion.

The writer has modeſtly obſerved in his preface that the hiſtorical part cannot be properly called *new*, though it contains ſome particulars which have eſcaped the notice of former writers on the hiſtory of ſcience; it is however very full and ſatisfactory, and the introduction of theſe ſketches gives a very agreeable variety to the courſe of lectures. Indeed we have been often ſurpriſed to find that this obvious ſource of amuſement has been ſo much neglected in many popular treatiſes on ſcientific ſubjects. No ſpecies of writing ſtands higher in the favour of the public than biographical anecdote; none can afford a more pleaſing relief to the writer when fatigued by ſeverer modes of compoſition; none is more alluring, nor perhaps, in ſome points of view, more advantageous to the ſtudent: becauſe, while contemplating the gradual improvement of ſcience by the ſucceſſive labours of many philoſophers, and tracing the ſlight hints and little accidents which often led to important diſcoveries, he is inſenſibly encouraged to exert his own ingenuity, and to ſearch for new modes of applying the knowledge which he has already acquired. Perhaps even the trite ſtories of Archimedes's bath, and of Newton's apple, have not unfrequently contributed to excite a ſpirit of attentive obſervation in young experimentaliſts; but without entering into further particulars, it is ſurely reaſonable to ſuppoſe, that if the knowledge of political hiſtory be neceſſary to every ſtateſman, the hiſtory of ſcience cannot be uſeleſs or indifferent to the philoſopher.

The uſeful arts, for the improvement of which the Royal Inſtitution had been originally formed, could not be neglected in a courſe of lectures addreſſed to that ſociety; and indeed we are not aware of any one invention remarkable for its ingenuity or uſe which has been left unnoticed by the author. The great number and fullneſs of his plates, and the extreme accuracy with which the drawings are executed, have enabled him to diſpenſe with a tedious minuteneſs of verbal deſcription; and the room thus ſaved has been generally employed for the more uſeful purpoſe of inveſtigating the principles by which the practice of the artiſt ought to be directed, or of pointing out the circumſtances which often require ſome modification of the reſults furniſhed by abſtract theory. More than this would have been, we think, ſuperfluous; particularly at a time when ſo many journals, principally devoted to the arts, have acquired, in conſequence of the ability with which they are conducted, a moſt extenſive circulation, and are able to maintain a ſucceſsful conteſt for public favour with the moſt popular eſſays on politics and belles-

belles lettres. Indeed we feel tempted to ſubſcribe to the opinion, with which this author has concluded his lecture of the hiſtory of mechanics.

"When," ſays he, "we contemplate the aſtoniſhing magnitude to which a collection of books in any department of Science may even at preſent be extended, and the miſcellaneous nature of the works, in which many of the moſt valuable diſquiſitions have been communicated to the public, together with the natural diſpoſition to indolence, which a high degree of civilization too frequently encourages, there is the greateſt reaſon to apprehend, that from the continual multiplication of new eſſays, which are merely repetitions of others that have been forgotten, the ſciences will ſhortly be overwhelmed by their own unwieldy bulk, that the pile will begin to totter under its own weight, and that all the additional matter that we heap on it, will only tend to add to the extent of the baſis, without increaſing the elevation and dignity of the fabric.

Having been impreſſed, from continued experience, with the truth of this obſervation, I have employed no ſmall portion of time and labour, in order to obtain an effectual remedy for the evil; and I truſt that, in future, every one who is deſirous of enlarging the ſphere of our knowledge, with reſpect to any branch of ſcience, connected with the ſubject of theſe lectures, will find it eaſy, by conſulting the authors who will be quoted in my catalogue of references, to collect that previous knowledge of all that has been already done with the ſame view, which, in juſtice to himſelf, he ought to acquire before he enters on the purſuit, or at any rate, in juſtice to the public, before he calls on the world at large, to participate in his improvements and diſcoveries." Vol. I. P. 252.

Upon the whole, we have no heſitation in repeating our opinion, that theſe lectures, whether well or ill adapted for public delivery, are admirably calculated for the uſe of the ſtudent who may be deſirous of acquiring an extenſive knowledge of phyſics, and that no work with which we are acquainted, is capable of anſwering the purpoſe to the ſame extent. But it is as a book of reference, that the work is peculiarly valuable; it is as a ſeries of notes collected during a courſe of laborious ſtudy, and ſo methodized as to direct the inquiring reader to every ſource of ulterior information, that it will be found a moſt intereſting and uſeful addition to our ſtock of ſcientific literature. This will appear from an examination of the contents of the ſecond volume, to which we ſhall proceed in a future number, but in the mean time, as the author's opinions concerning the nature of light and colours have been very

ſtrangely

ſtrangely miſrepreſented, we ſhall now beg leave to lay before our readers, an extract from the firſt paper delivered by him to the Royal Society on this ſubject. Such an extract will ſerve, as well as any other, to give a ſpecimen of Dr. Young's ſtyle and manner; and though merely a firſt ſketch, will at leaſt evince the modeſty and candour, with which the Huygenian theory has been offered to the public.

"*Of the analogy between light and ſound.* Ever ſince the publication of Sir Iſaac Newton's incomparable writings, his doctrine of the emanation of particles of light, from lucid ſubſtances, has been almoſt univerſally admitted in this country, and but little oppoſed in others. Leonard Euler, indeed, in ſeveral of his works, has advanced ſome powerful objections againſt it, but not ſufficiently powerful to juſtify the dogmatical reprobation with which he treats it, and he has left that ſyſtem of an ethereal vibration, which after Huygens and ſome others he adopted, equally liable to be attacked on many weak ſides. Without pretending to decide poſitively on the controverſy, it is conceived, that ſome conſiderations may be brought forwards, which may tend to diminiſh the weight of objections to a theory ſimilar to the Huygenian. There are alſo one or two difficulties in the Newtonian ſyſtem, which have been little obſerved. The firſt is the uniform velocity with which light is ſuppoſed to be projected from all luminous bodies, in conſequence of heat, or otherwiſe. How happens it that, whether the projecting force is the ſlighteſt tranſmiſſion of electricity, the friction of two pebbles, the loweſt degree of viſible ignition, the white heat of a wind furnace, or the intenſe heat of the ſun itſelf, theſe wonderful corpuſcles are always propelled with one uniform velocity. For, if they differed in velocity, that difference ought to produce a different refraction. But a ſtill more inſuperable difficulty ſeems to occur, in the partial reflection from every refracting ſurface. Why, of the ſame kind of rays, in every circumſtance preciſely ſimilar, ſome ſhould always be reflected, and others tranſmitted, appears in this ſyſtem to be wholly inexplicable. That a medium reſembling, in many properties, that which has been denominated ether, does really exiſt, is undeniably proved by the phenomena of electricity; and the arguments againſt the exiſtence of ſuch an ether, throughout the univerſe, have been pretty ſufficiently anſwered by Euler. The rapid tranſmiſſion of the electrical ſhock, ſhows that the electric medium is poſſeſſed of an elaſticity, as great, as is neceſſary to be ſuppoſed for the propagation of light. Whether the electric ether is to be conſidered as the ſame with the luminous ether, if ſuch a fluid exiſts, may perhaps at ſome future time be diſcovered by experiment; hitherto I have not been

been able to obſerve, that the refractive power of a fluid, undergoes any change by electricity. The uniformity of the motion of light in the ſame medium, which is a difficulty in the Newtonian theory, favours the admiſſion of the Huygenian; as all impreſſions are known to be tranſmitted through an elaſtic fluid with the ſame velocity. It has been already ſhown, that ſound, in all probability, has very little tendency to diverge: in a medium ſo highly elaſtic as the luminous ether muſt be ſuppoſed to be, the tendency to diverge may be conſidered as infinitely ſmall, and the grand objection to the ſyſtem of vibration will be removed. It is not abſolutely certain, that the white line viſible in all directions on the edge of a knife, in the experiments of Newton and of Mr. Gordon, was not partly occaſioned by the tendency of light to diverge; nor indeed, has any other probable cauſe been yet aſſigned for its appearance. Euler's hypotheſis, of the tranſmiſſion of light, by an agitation of the refracting media themſelves, is liable to ſtrong objections; according to this ſuppoſition, the refraction of the rays of light, in entering the atmoſphere from the pure ether which he deſcribes, ought to be a million times greater than it is. For explaining the phenomena of partial and total reflection, refraction, and inflection, nothing more is neceſſary than to ſuppoſe all refracting media to retain, by their attraction, a greater or leſs quantity of the luminous ether, ſo as to make its denſity greater than that which it poſſeſſes in a vacuum, without increaſing its elaſticity; and that light is a propagation of an impulſe communicated to this ether by luminous bodies: whether this impulſe is produced by a partial emanation of the ether, or by vibrations of the particles of the body, and whether theſe vibrations, conſtituting white light, are, as Euler ſuppoſed, of various and irregular magnitudes, or whether they are uniform, and comparatively large, remains to be hereafter determined; although the opinion of Euler reſpecting them, ſeems to be almoſt the only one which is conſiſtent with the Newtonian diſcoveries. Now, as the direction of an impulſe, tranſmitted through a fluid, depends on that of the particles in ſynchronous motion, to which it is always perpendicular, whatever alters the direction of the pulſe, will inflect the ray of light. If a ſmall elaſtic body ſtrikes againſt a larger one, it is well known that the ſmaller is reflected more or leſs powerfully, according to the difference of their magnitudes: thus, there is always a reflection when the rays of light paſs from a rarer to a denſer ſtratum of ether; and frequently an echo, when a ſound ſtrikes againſt a cloud. A greater body, ſtriking a ſmaller one, propels it without loſing all its motion: thus, the particles of a denſer ſtratum of ether do not impart the whole of their motion to a rarer, but, in their effort to proceed, they are recalled by the attraction of the refracting ſubſtance with equal force; and

thus

thus a reflection is always ſecondarily produced, when the rays of light paſs from a denſer to a rarer ſtratum.——————When a ray of light paſſes near an inflecting body, ſurrounded, as all bodies are ſuppoſed to be, with an atmoſphere of ether denſer, than the ether of the ambient air, the part of the ray neareſt to the body is retarded, and of courſe the whole ray is inflected towards the body. It has already been conjectured, that the colours of light conſiſt in the different frequency of the vibrations of the luminous ether: the opinion is ſtrongly confirmed, by the analogy between the colours of a thin plate, and the ſounds of a ſeries of organ pipes, which, indeed, Euler adduces as an argument in favour of it, although he ſtates the phenomena very inaccurately. The appearances of the colours of thin plates, require in the Newtonian ſyſtem, a very complicated ſuppoſition, of an ether, anticipating by its motion the velocity of the corpuſcles of light, and thus producing the fits of tranſmiſſion and reflection; and even this ſuppoſition does not much aſſiſt the explanation. It appears, from the accurate analyſis of the phenomena which Newton has given, and which has by no means been ſuperſeded by any later obſervation, that the ſame colour occurs, whenever the thickneſs anſwers to the terms of an arithmetical progreſſion, and this effect appears to be very nearly ſimilar to the production of the ſame ſound, by means of a uniform blaſt; from organ pipes which are different multiples of the ſame length. The greateſt difficulty in this ſyſtem is, to explain the different degree of refraction of differently coloured light, and the ſeparation of white light in refraction: yet, conſidering how imperfect the theory of elaſtic fluids ſtill remains, it cannot be expected that every circumſtance ſhould at once be clearly elucidated. It may hereafter be conſidered, how far the excellent experiments of Count Rumford, which tend very greatly to weaken the evidence of the modern doctrine of heat, may be more or leſs favourable to one or the other ſyſtem of light and colours."

Our readers will find, in a ſeries of papers delivered to the Royal Society and now reprinted, a much fuller diſcuſſion of the two theories; and, in the lecture on light and colour, an able, and as we think an impartial ſtatement of the whole argument. It is not for us to anticipate the future deciſion of philoſophy on this ſubject, but we truſt, for the intereſts of ſcience, that it may receive a candid and attentive examination; becauſe, though we are aware that when our knowledge of natural phænomena, has attained a certain degree of extent and accuracy, our future progreſs is in ſome meaſure inſured, whatever may be the hypothetical theory by which thoſe phænomena are connected and claſſed in our memory, yet it is always important that ſuch theory

theory be at leaſt ſimple and intelligible. It is on this ground, that the new doctrines of chemiſtry have been generally received, even by thoſe who are by no means ſatisfied with the explanations which they offer in particular caſes, and who are far from expecting that the diſcoveries of the new ſchool, will ſhortly eclipſe thoſe of a Black or a Cavendiſh. On the ſame ground, the ſyſtem of Copernicus would have deſerved to ſuperſede that of Ptolemy, even though it could be proved, that the ſimpler theory has not at all contributed to the diſcoveries of ſucceeding aſtronomers; and for the ſame reaſon, if the optical opinions of Newton are capable of being ſimplified, at the ſame time, that they are thus rendered applicable to a greater variety of phænomena, we cannot foreſee any reaſonable objection to a candid reviſion of his hypotheſis.

There is, it muſt be confeſſed, a preſumption againſt the Huygenian theory, ariſing from the conſtant oppoſition which it experienced from Newton himſelf, and this preſumption muſt derive weight from the known candour and modeſty of his character, from his general indifference about ſpeculative opinions, and from his excluſive anxiety to eſtabliſh his facts on an irrefragable foundation. The phænomena of electricity of heat and of light, have ſo many points of reſemblance, that we ſeem to be led by a ſort of inſtinct, to conſider them either as different affections of ſome highly rare and elaſtic fluid, which in imitation of Newton we call *ether*, or as ſeparate fluids poſſeſſing, like ether, the power of traverſing without reſiſtance the pores of ſolid and fluid bodies, but diſtinguiſhed from each other by ſome peculiar qualities. Since, therefore, Newton preferred, to theſe ſimple hypotheſes, the ſuppoſition that light is compoſed of ſeven ſpecies of particles of different dimenſions, which are ſucceſſively propelled in right lines from all luminous bodies with a velocity perfectly uniform, and which are accompanied, and aſſiſted in the production of certain phænomena by an attendant ether, we muſt conclude, that he was compelled to adopt this mixed hypotheſis, by the abſolute impoſſibility of reconciling the facts which he had aſcertained to any ſimpler theory. If therefore he had contented himſelf with barely ſtating his diſſent from every other opinion, without aſſigning his reaſons for ſuch diſſent, we confeſs that our veneration for his high authority might have led us to acquieſce in his deciſion, and to conclude that a difficulty which he was unable to ſolve, was in itſelf inſoluble.

But Newton has, in many of his writings, aſſigned the grounds of his opinion, which are, that light is always found to move in ſtraight lines; and that a rectilinear motion cannot, by any poſſibility, be tranſmitted through a fluid medium. The latter part of this objection has been conteſted by many mathematicians, and it certainly does appear to be very controvertible, though we ſhould fully admit the reaſoning of the 42d propoſition of the IId book of the Principia, on which it is grounded, to be concluſive as to the motions of ſuch fluids as water and air; with reſpect to the former part it certainly is not eaſy to ſuggeſt a reaſon why a crooked tube ſhould be impervious to the undulations of any fluid; but as the rectilinear undulations only are capable of exciting the ſenſation of light, and theſe would of courſe be intercepted, we are again brought back to the inquiry reſpecting the propagation of motion in fluid media. But, whatever difficulties may attend ſome parts of the Huygenian hypotheſis, Dr. Young imagines, that he has found ſome further arguments which tend very ſtrongly to favour its adoption, and which he mentions in two ſubſequent papers in the following terms.

"Whatever opinion may be entertained of the theory of light and colours which I have lately had the honour of ſubmitting to the Royal Society, it muſt at any rate be allowed, that it has given birth to the diſcovery of a ſimple and general law, capable of explaining a number of the phenomena of coloured light, which, without this law, would remain inſulated and unintelligible. The law is, that, wherever two portions of the ſame light arrive at the eye by different routes, either exactly or very nearly in the ſame direction, the light becomes moſt intenſe, when the difference of the routes is any multiple of a certain length, and leaſt intenſe in the intermediate ſtate of the interfering portions; and this length is different for light of different colours.

"From the experiments and calculations which have been premiſed, we may be allowed to infer, that homogeneous light at certain equal diſtances in the direction of its motion, is poſſeſſed of oppoſite qualities, capable of neutraliſing or deſtroying each other, and of extinguiſhing the light, where they happen to unite, that theſe qualities ſucceed each other alternately in ſucceſſive concentric ſuperfices, at diſtances which are conſtant for the ſame light, paſſing through the ſame medium. From the agreement of the meaſures, and from the ſimilarity of the phenomena, we may conclude that theſe intervals are the ſame as are concerned in the production of the colours of thin plates; but theſe are ſhown by the experiments of Newton, to be the

ſmaller the denſer the medium; and, ſince it may be preſumed, from the impoſſibility of imagining any way, in which their number can be changed, that it muſt neceſſarily remain unaltered in a given quantity of light, it follows of courſe, that light moves more ſlowly in a denſer than in a rarer medium: and this being granted, it muſt be allowed, that refraction is not the effect of an attractive force directed to a denſer medium. The advocates for the projectile hypotheſis of light muſt conſider, which link in this chain of reaſoning, they judge to be the moſt feeble, for hitherto, I have advanced in this paper no general hypotheſis whatever. But ſince we know that ſound diverges in concentric ſuperficies, and that muſical ſounds conſiſt of oppoſite qualities, capable of neutraliſing each other, and ſucceeding at certain equal intervals, which are different according to the difference of the note, we are fully authoriſed to conclude, that there muſt be ſome ſtrong reſemblance between the nature of ſound, and that of light.——I have not, in the courſe of theſe inveſtigations, found any reaſon to ſuppoſe the preſence of ſuch an inflecting medium, in the neighbourhood of denſe ſubſtances, as I was formerly inclined to attribute to them; and upon conſidering the phenomena of the aberration of the ſtars, I am diſpoſed to believe, that the luminiferous ether pervades the ſubſtance of all material bodies with little or no reſiſtance, as freely perhaps as the wind paſſes through a grove of trees."

(To be continued.)

ART. II. *Ancient Alphabets and Hieroglyphic Characters explained: With an Account of the Egyptian Prieſts, their Claſſes, Initiation, and Sacrifices. In the Arabic Language by* Ahmad Bin Abubekr Bin Waſhih, *and in Engliſh by Joſeph Hammer, Secretary to the Imperial Legation at Conſtantinople.* 4to. 75 pp. Eng. 136 Arab. Price 1l. 1s. Nicol. 1806.

WHEN the learned Kircher, in the ſeventeenth century, applied himſelf to the ſtudy of Egyptian antiquities, he was fortunate enough to find (as he informs us, "*ſingulari Dei providentia,*") among the Turkiſh ſpoils at Malta a manuſcript treatiſe by *Aben Wahſchia*, "the firſt who tranſlated Egyptian books into the Arabick language;" and he acknowledges his obligations to this ingenious Aſiatic for much information on the ſubject of hieroglyphical writing. In the volume before us (pref. xix.) we are informed, that the manuſcript which had belonged to Kircher is ſaid to be now preſerved at Paris,

"Where

"Where there has lately been a great talk of the MS. alphabets at the imperial library, tranſported from Rome; which renders the publiſhing of it (this) in England the more intereſting. Kircher found his copy at Malta amongſt the Turks, and I this at Cairo amongſt the Arabs."

The author, Bin Wahſhih, was a Nabathean by birth, and lived a thouſand years ago, in the time of Khalif *Abdul Malik Bin Marwan*. The "Geography of Egypt" by *Alhakoyi* mentions the finding of a book in the year 225 of the hegira (of our æra 839), containing an account of the pyramids and other antiquities, written in extraordinary characters, and at length tranſlated by a monk of the convent at Calmoon. This diſcovery proves to be coeval with the compoſition of Bin Wahſhih's book, which was finiſhed in the year 241 of the Hegira, of Chriſt 855; and Mr. Hammer thinks it very probable, that he had an opportunity of peruſing the monk's tranſlation. Pref. iii.

The bibliographical work of Hadgi Khalfa, an admired Turkiſh writer, ſpeaks of Bin Wahſhih as "one of the moſt celebrated tranſlators that ever enlarged the empire of Arabic literature by precious tranſlations from foreign languages." Ib.

The work before us contains eighty alphabets, with the equivalent letters or explanations in Arabic. The characters of theſe alphabets and the hieroglyphical figures are neatly cut in wood, and we believe are faithful copies of the original MS. Although many of theſe may never have been in common uſe, and ſome may have been altered and diſfigured by the inaccuracy of tranſcribers or of the original author, yet our very ingenious tranſlator, Mr. Hammer, is of opinion,

"That real truth lies at the bottom of moſt of them, and that thoſe which were not alphabets for common writing were uſed as ciphers amongſt different Oriental nations. The proof of which is evident from the circumſtance that ſome amongſt theſe alphabets are uſed even at this day amongſt Turks, Arabs, and Perſians, as a kind of ſecret cipher for writing without being underſtood by the generality. The commoneſt of them is the alphabet called by the author the *Tree* alphabet." Pref. v.

For theſe various characters we muſt refer the curious reader to the work itſelf. We have ſeen a manuſcript in the collection of Lord Teignmouth, and another belonging to Sir William Ouſeley, in which are given about ſixty alphabets, reſembling in ſome reſpects thoſe in Bin Whaſhih's volume; yet they do not ſeem to have been copied from it,

and

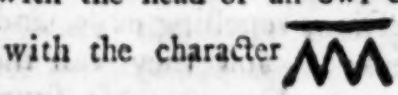
and they contain ſeveral alphabets not to be found in his work; ſuch as the arrow or nail-headed, (Perſepolitan) which in theſe manuſcripts is ſtyled the "alphabet of the Zoroaſtrians or Fire-worſhippers;" the Babylonian, and the *Feringi* or European, in which ſeveral of our letters are well imitated, particularly the h, j, s, q, o, m, n, and z, but this imitation ſeems to betray a hand more modern than that of Bin Waſhih.

From Hermes, who, according to Eaſtern hiſtory, was the moſt ancient of Egyptian monarchs, the hieroglyphics are called in Arabic, *Hermeſian alphabets;* although much obſcurity ſtill reſts on the hiſtory of this triple Hermes, he is evidently the *Triſmegiſtus* of the Greeks and the triple Rama of the Indians. To this great Hermes are aſcribed the tombs, catacombs, temples, palaces, pyramids, obeliſks, ſphinxes, and the other ſtupendous monuments of antiquity, which aſtoniſh the traveller in Upper Egypt. All theſe are ſuppoſed to have been conſtructed for the purpoſe of concealing treaſures, raiſing ſpirits, foretelling events, chemical operations, attracting affection, repelling evils, and indicating the approach of enemies; "and they call them (ſays Mr. Hammer, pref. x.) according to theſe ſuppoſed purpoſes, treaſure-chambers, conjuring buildings, aſtrological tables, alchemical monuments, magical ſeals, taliſmans, and magic alarm-poſts." It is believed alſo by the Eaſtern writers, that the hieroglyphics on theſe ancient monuments expreſſed the ſecrets of their contents, and the means by which they were erected. The *Hermeſian* alphabets, therefore, given in the work before us, if correct, ſhould prove a key to the myſteries of thoſe venerable remains. The objections which may be made againſt this author's explanation of ſeveral hieroglyphics are, in the tranſlator's opinion, (pref. xi.) counterbalanced by the evident truth, that many of them have been invariably uſed in aſtronomy and chemiſtry for expreſſing the ſame objects.

"There are others," ſays Mr. Hammer, "to the truth of which no important objection can be made. Such are the hieroglyphics mentioned to have been repreſented on the tombs for conveying to poſterity the character, mode of life, and death, of the perſon buried therein. The ſeven figures ſaid to have been engraved on the tombs of men killed by violent death, ſhow evidently the different modes of it; lightning, decollation, bite of a ſerpent, death by a hatchet, by poiſon, by a poniard, or by ſtrangulation. The ſame concordance between the hieroglyphical ſign and the object meant will be diſcovered by a cloſe inſpection of the four tables of hieroglyphics." Pref. xii.

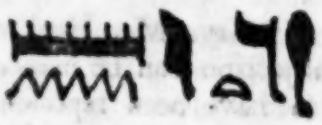
The *Shimſhim* alphabet (p. 43), or rather *Shiſhim*, according to the original Arabic, was inſpired by divine revelation, and varied by the four nations who uſed it in the earlieſt ages, the Hermeſians, Nabatheans, Sabeans, and Chaldeans. From theſe four all modern nations, according to Bin Waſhih, have derived their knowledge of writing, p. 43. The Nabatheans were fond of uſing the figures of animals diſpoſed according to their natural order, each figure having its ſecret ſignification. A powerful, brave, cunning, and avaricious king was repreſented as a man having a lion's head, and pointing with one finger to a fox before him.

"If they wiſhed to give him the attributes of juſtice, generoſity, and liberality, they drew a man with a bird's head, and before him, a balance, a ſun and a moon. If they meant to repreſent him cruel, faithleſs, and ignorant, they gave him a dog's, aſs's, or boar's head, with a pot of fire and a ſword before him." P. 47.

A man killed by violent death (p. 48) was repreſented by the figure of a man with the head of an owl or a bat, and behind him a ſcorpion, with the character  , and the figure of the devil behind him, with theſe characters."

Theſe are the hieroglyphics expreſſing the ſeven modes of violent death, above mentioned by Mr. Hammer, the zigzag flaſh of lightning, the head of a decollated perſon, a ſerpent or ſnake, an axe or hatchet, a vaſe, cup or drinking veſſel, knife or dagger, and a halter or nooſe.

"If he was poiſoned," adds the author, p. 48, "he was repreſented with a crab's or beetle's head, and a glaſs or bowl before him, and the characters,



To our readers, who may wiſh for a particular deſcription of the ancient alphabets and hieroglyphics, we muſt recommend the work itſelf, as our limits will not admit more copious obſervations on thoſe ſubjects.

We now turn to Bin Waſhih's account of the Hermeſians, who by means of the alphabet, underſtood only by their diſciples, perpetuated amongſt themſelves a knowledge of their ſecret

eret treaſures, their ſciences and myſteries. The initiated ſcholars were divided into four claſſes. The firſt were all deſcended from Hermes the great, married none but daughters of their own race, and never communicated their ſecrets to one of another claſs. They compoſed that work commonly called the *Book of Edris* or *Enoch*, dedicated temples to ſpirits, and conſtructed magical buildings. The few of this claſs who remained in Ebn Waſhih's time lived retired in ſome iſlands near the frontiers of China, and continued to tread in the ſteps of their forefathers, p. 24. The ſecond claſs alſo abſtained from marriages with ſtrangers. They differed from the firſt in uſing perfumes, in celebrating a feaſt of ſeven days at the commencement of each ſeaſon, and in viſiting their relations at the entrance of the ſun into the ſeveral ſigns of the zodiac. They acknowledged the unity of God, and confined the knowledge of their ſecrets and Hermetic treaſures to the children of their own claſs.

When a child was born the mother took it to the prieſt, and laid it, in ſilent ceremony, on the threſhold of the temple. From a golden cup, the prieſt, having ſaid prayers, ſprinkled the child with water; if it moved and turned towards the threſhold, he took it by the hand and led it into the temple, where a coffin was prepared. After various ceremonies and prayers, he covered the child's face with a ſilken handkerchief, put it into the coffin, and ſhut it up. The parents and relations of the child then entered, and performed their devotions. The prieſt ſtruck the coffin thrice with a ſtaff having three heads made of ſilver, and adorned with precious ſtones. He then addreſſed the child in the name of God, and aſked ſeveral queſtions according to the preſcribed form. The anſwers of the child were written by another prieſt on a table of ſtone, which was preſerved in the temple. P. 27.

" After this," continues Bin Waſhih, " they called the child, opened the coffin, purified it with fumigations, and performed a ſacrifice, conſiſting of a quadruped or a bird. They burnt the blood ſhed, purified the body, and wrapped it up in a piece of fine white linen, an hundred and twenty fold for a male, and ſixty for a female. They put it into a pot of earth, and depoſited it in the pit of ſacrifices. All this was performed according to ſecret rites known to nobody but themſelves. The coffin mentioned was made in the ſhape of a little cheſt, of the length of the child, made of olive-wood, and adorned with gold and precious ſtones. If the child happened afterwards to mention this myſterious reception they rejected it, ſaying, 'This child cannot be truſted with our ſecrets and myſteries, for it may betray them.' They afterwards brought forward ſome fault, on which

they grounded their excluſion. If the initiated perſon had already grown up, and wiſhed to withdraw from their order, he was ſure to die within three days.

" One of their greateſt ſecrets was involved in the ſacrifice of their great feaſt. They took ſeven bulls and ſeven rams, and fed them with certain herbs called *haſhiſhat uz zohrah* and *tajulmalik*, and in their language *ſhikrek*, during ſeven days, and gave them purified water to drink. The ſeventh day of the week they decked them out with gold and jewels, and bound them in golden chains. The prieſts ſung prayers, hymns, and pſalms, in the great temple. The people, arranged in their different claſſes, worſhipped God. The chief of the ſacrificers advanced then, and made with the triple ſtaff a ſign to the bulls and rams, which, without any other action or impulſe, were thereby delivered from their chains, advanced, and voluntarily held out their necks towards the ſacrificer, who immolated them. The heads of the victims were put into the coffin, and the reſt of their bodies embalmed with different kinds of drugs, as aloes, amber, muſk, camphor and ſtorax; and the great prayer began.

" Every prieſt appeared in the dreſs of his claſs, reading the holy books. They proſtrated themſelves to the earth, remaining thus for a whole hour, and after they had raiſed their heads, the firſt of the ſacrificers began to ſpeak on all the events to be divined from this. He was followed by the ſecond, and third, and ſo on till the laſt. One of the prieſts wrote down every ſpeech, the reſults of which they compared.

" As they practiſed different rites, the real import and meaning of which nobody could tell but themſelves, (and all this proves ſufficiently the great care with which they kept their ſecrets hidden) they ſaid, 'Theſe things are come down from our father Adam, Seth and Hermes, or Edris (Enoch) the triple.' There were ſundry other particulars worthy to be mentioned, but we will not exceed the bounds of our expreſſed purpoſe." P. 29.

The third claſs of Hermeſians was intermixed with ſtrangers and profane perſons; their ſecrets, therefore, were not well preſerved; and Ebn Waſhih ſays, that their ſciences and knowledge had deſcended to his days. P. 30.

Strangers who found means to mingle with the children of Hermes formed the fourth claſs. They were the firſt who introduced the worſhip of ſtars and conſtellations, and who forſook the adoration of the *God of Gods*.

" Learn then, O reader," ſays the ingenious Bin Waſhih, " the ſecrets, myſteries, and treaſures of the hieroglyphicks, not to be found and not to be diſcovered any where elſe. Formerly a knowledge of them could not be acquired but by immenſe pains and expence, by a great number of years, and a long courſe of travels;

travels; and now, lo! theſe treaſures are laid open for thy enjoyment. Take poſſeſſion of them, keep and guard them with the utmoſt care and ſecreſy. Profoundly learned philoſophers and curious ſtudents only have attained this knowledge." P. 31.

After the firſt hieroglyphical ſeries (p. 22) a very extraordinary ſymbol occurs. On a globe, conſiſting of various circles, one within another, a certain creature is repreſented as leaning or creeping, formed of a reptile's body, with wings, and a human head, crowned.

"This figure" ſays the author, "is expreſſive of the moſt ſublime ſecret, called originally *Bahumed* and *Kharuf* (or Calf,) viz. the Secret of the Nature of the World, or the Secret of Secrets, or the Beginning and Return of every Thing." P. 23.

Mr. Hammer obſerves, that in this paſſage we diſcover the name of a moſt intereſting hieroglyphick, evidently that which Kircher ſtyles the *anima mundi*. Its ſignification of *Calf* reminds him of the idolatrous veneration paid to that quadruped; the worſhip of *Apis* in Egypt, renewed by the Iſraelites in their adoration of the calf, and preſerved at this moment in the myſterious ceremonies of the Druſes. Our ingenious tranſlator adds, that in the hiſtory of the Templars, *Bahumed* or *Bahumet* is ſaid to have been one of the

"Myſterious formulas with which they addreſſed the idol of a *Calf* in their ſecret aſſemblies. Different etymological explanations and deſcriptions of this word have been brought forward, but none ſurely ſo ſatisfactory as this, which proves, that the Templars had ſome acquaintance with the hieroglyphicks, probably acquired in Syria." Pref. xiii.

On the ſubject of this extraordinary ſymbol we ſhall quote a few lines of Ebn Waſhih, becauſe they mention the title and ſubject of a very precious manuſcript, which we would recommend to future travellers as an important object of reſearch.

"To ſpeak at length of this figure," ſays the author, p. 23, "is more than the limits of this book will allow. We refer the curious, who wiſh for more explanation, to a book which we have tranſlated from our Nabathean language into Arabic, and entitled *Sun of Suns* and *Moon of Moons*, illuminating the Diſcovery of the Hermeſian Alphabets or Hieroglyphicks, where he will be completely ſatisfied."

We muſt reſerve for another occaſion ſome conjectures which we have formed on the ſubject of this *Bahumed*. The paſſage of Bin Waſhih above quoted indicates a very inte-

reſſing manuſcript of conſiderable antiquity. From the preface (p. xvi) we learn, that he tranſlated alſo, from the Nabathean into Arabic, a treatiſe on Chemiſtry or Alchemy, intitled *Sidrat ul Muntahi*, or *The Tree of Paradiſe;* one on Natural Magic, or the Properties of Plants, Metals, Animals, &c. entitled *Taafinat*, or *Putrifactions;* and another on Agriculture, of very claſſical reputation, a copy of which, Mr. Hammer thinks, is to be found in the Bodleian Library, at Oxford. Having thus mentioned the titles of Bin Waſhih's compoſitions as yet unknown to us, we ſhall obſerve, that the work before us is ſtyled in the original Arabic *Shok Almoſteham fi Maarifit remuz Alaklam;* or, "The long-deſired Knowledge of Occult Alphabets attained." In the courſe of this volume (p. 15) the author refers to an ancient book on the knowledge of alphabets, entitled "*Solution of Secrets and Key of Treaſures, by Jaber Hayan Eſſoofi;*" to an Eſſay on Plants (erroneouſly printed *planets*) and Minerals by *Duſham* (p. 35); to the books of *Khanukha* (42); and the Treatiſe on *Secret Things*, by Agathodaimon (ib.) We point out theſe manuſcripts to the notice of Orientaliſts and travellers, and now return to the work before us.

In the appendix are noticed ſome antediluvian alphabets, preſerved, according to this author, by his countrymen the Nabatheans, the Chaldeans, and Sabeans. Theſe alphabets, as indeed many others, ſcattered throughout this volume, remind us of that ſtrange old work, "Duret's *Threſor des Langues.*" One of the antediluvian forms of writing was called *Shiſhim*. In this character were ſentences of wiſdom inſcribed on clay, which when burnt became pottery, p. 41. This *Shiſhim* alphabet is given with the particular name and power of each letter, p. 43, &c.; and as the Chaldeans are ſaid to have preſerved it, we might reaſonably expect to diſcover on the bricks found at Hilleh, or among the ruins of Babylon, ſome veſtiges of theſe ancient characters. Another alphabet, which the Pharaohs of Egypt conſidered as antediluvian, is given in p. 115; and Bin Waſhih informs us, that he had himſelf ſeen, in the Saeid or Upper Egypt, ſtones bearing inſcriptions ſculptured in this character. P. 41.

"How intereſting would it be," ſays Mr. Hammer, in his preface, p. xiv, "to aſcertain whether any of the *thirty-two* inſcriptions ſeen by the author near Bagdad are actually to be found?"

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The learned tranſlator here alludes to the ancient and unknown alphabet, (given in p. 134) on the ſubject of which Bin Waſhih ſays,

"This the Curds falſely pretend to be the alphabet in which *Binuſhad* and *Maſſi Surati* compoſed all their ſcientific and mechanical works. We are ignorant to what alphabet theſe letters belong, as we never could make out the language which they expreſs; but I ſaw at Bagdad *thirty-three* inſcriptions written in this alphabet." P. 53.

Now, although it may be reckoned a matter of very little, if of any, importance, whether Bin Waſhih ſaw thirty-three inſcriptions, according to the tranſlation, or thirty-two, as the preface above quoted ſays, we think it neceſſary to inform our readers, that the original Arabic text (p. 135) expreſſes only *thirty*, (ثلاثين) and as the Arabic part of this volume is in general printed with a conſiderable degree of accuracy, we ſuſpect that ſome miſtake muſt have occaſioned this diſcordance between the text, the tranſlation, and the preface. Having noticed a typographical error, "ſome pieces of *poetry*," which ſhould certainly be read "ſome pieces of *pottery*," (pref. xiv) we ſhall cloſe this article by acknowledging our obligations to the ingenious tranſlator of ſuch a valuable, ancient, and extraordinary work; and we ſtrongly recommend an application of the alphabets furniſhed by this volume to the inſcriptions on many fragments preſerved in European cabinets, but particularly to the hieroglyphics and alphabetical characters of the old Egyptians found on that moſt precious monument of antiquity the *Roſetta* ſtone, now depoſited in the Britiſh Muſeum.

ART. III. *Memoirs of the Life and Writings of the Honourable Henry Home of Kames, one of the Senators of the College of Juſtice, and one of the Lords Commiſſioners of Juſticiary in Scotland: containing Sketches of the Progreſs of Literature and general Improvement in Scotland, during the greater Part of the Eighteenth Century. In two Volumes.* 4to. 850 pp. 3l. 3s. common, and 5l. 5s, fine paper. Cadell and Davies. 1807.

THERE is no ſpecies of narrative ſo generally inſtructive, and few ſo amuſing as biography, when written with judgment and genius. The ſubjects of hiſtory, properly

ſo called, are the riſe, progreſs, decay and fall of empires; and, therefore, though hiſtory is the ſchool of ſtateſmen, and intereſting to every man of a liberal education, from its very nature it can afford but few leſſons, and thoſe only incidental, for the conduct of private life. The reverſe is the caſe with reſpect to biography. Human nature is every where the ſame; and the domeſtic day of the moſt elevated perſonages, reſembles in ſo many particulars, the domeſtic day of thoſe who move in an humbler ſphere, that there is hardly any individual of whom a life might not be written fraught with much moral, and even ſome prudential inſtruction to almoſt every other individual, at whatever diſtance removed in the ſcale of ſociety.

It is indeed always difficult, and often impoſſible to write the lives of individuals, ſo as to make them ſerve this purpoſe. The incidents on which a man's ſucceſs in life depend, are imperfectly known to all but himſelf, and even by himſelf many of them are in time forgotten; while the blunders, and errors, and vices, which have been the cauſes of his failure, almoſt every man is careful to conceal, even from his moſt intimate friends. Hence the univerſal complaint of a paucity of incidents in the memoirs which are daily publiſhed of eminent men; and it is needleſs to add, that a paucity of incidents muſt always be productive of a want of intereſt in the narrative, unleſs indeed, the biographer poſſeſs, like Johnſon, the faculty of giving intereſt to almoſt any ſeries of events, by making them the vehicle of profound reflection on the duties of life, expreſſed in nervous and elegant language.

That the author of the work before us, poſſeſſes this faculty in an eminent degree, the attentive reader of his two volumes will find ſome very ſatisfactory proofs. To give intereſt to the life of Lord Kames, it was not indeed neceſſary to bring to light a number of private anecdotes; for the events of his life, which may be conſidered as public, were ſufficiently diverſified to arreſt the attention of every reader, and to furniſh a man of Lord Woodhouſelee's * talents,

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* Alexander Fraſer Tytler, Eſq.—one of the Judges of the Supreme court of Civil Judicature in Scotland, and officially deſigned *Lord Woodhouſelee*, is the author of a valuable *Eſſay on Military Law*, noticed in our 16th volume; of *Elements of General Hiſtory* reviewed in our 20th volume, and, as we have now reaſon to believe, of the *Remarks on the Genius and Writings of*

talents, with the means of conveying to the public, moral and prudential inſtruction adapted to every claſs. Far from making the uſual complaint of biographers, his lordſhip, therefore, ſpeaks of the memoirs which he undertook to write as abounding with materials to ſuch a degree, as to aggravate the difficulty of performing his taſk, ſo as to anſwer the public expectation.

"As the hiſtory," ſays he, "of the eminent perſon, whoſe life is the ſubject of the following work, is intimately connected with every ſpecies of improvement, whether of an intellectual or a political nature, that took place in Scotland during his age, the taſk incumbent on his biographer, will at once appear to be much more comprehenſive in its plan, and various in its objects, than that which ordinarily belongs to this ſpecies of writing. To fulfil his duty in its ampleſt form and meaſure, the author ought not only to delineate the life of an individual Lawyer, Philoſopher, Political Economiſt, and Critic; but to exhibit the moral and political character of the times in which he lived, and to detail the progreſs of the *Literature*, *Arts*, *Manners*, and *General Improvement* of Scotland, during the greater part of the eighteenth century.

"Aware of the magnitude and difficulty of the taſk thus conceived in its utmoſt extent, the preſent writer declined engaging in it, for a long period of time, while there appeared any probability of its falling into abler hands:——And when at length, after a fruitleſs expectation of more than twenty years, he took it upon himſelf, he was very far from entertaining ſuch confidence in his own abilities, as to deem them at all equal to its complete accompliſhment. What he propoſed to execute, therefore, and what he has executed, he wiſhes to be regarded in no other light, than as a very imperfect ſketch of an intereſting picture; which neither his few hours of leiſure, in the intervals of a laborious public duty, permitted; nor, as he is conſcious, his powers enabled him to finiſh in its full proportions, or with ability equal to its importance." (Preface)

In biography, as in matters of infinitely higher concern, it is undoubtedly true, that "to whomſoever much is given, of him will much be required;" and that he, who under-

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of Allen Ramſey, which ſurpriſed us ſo much (See Britiſh Critic, Vol. 16. p. 264, &c.) when we thought them compoſed by the biographer of that poet. His Lordſhip is alſo the author of *an Eſſay on the Principles of Tranſlation*, publiſhed before the commencement of our critical labours, and of ſeveral articles in the Tranſactions of the Royal Society of Edinburgh.

takes

takes to write the life of ſuch a man as Lord Kames, has a much more difficult taſk to perform as an *author*, than he who writes the life of a mere philoſopher, a mere lawyer, or a mere critic, of whatever celebrity. Lord Kames united all thoſe characters in himſelf; and to ſome extent at leaſt, they muſt all be united in the writer who can reaſonably hope to acquit himſelf properly as his lordſhip's biographer. The incidents likewiſe in the life of Lord Kames, were numerous and important; for the ſtations which he filled in ſociety, neceſſarily made him a *public character*; and ſuch was the ardour of his mind, that he took an active part in promoting thoſe improvements of his country, to which his attention was not called by any duty reſulting from his office, as a judge, either civil or criminal. The prominent features of his character, muſt therefore be very generally known among his countrymen; and the expectations of all, to whom they are known, could not but be raiſed to the higheſt pitch, when they heard *Memoirs of his Life and Writings* announced in two 4to volumes.

To gratify theſe expectations, is the taſk which Lord Woodhouſelee has undertaken, and which he has ſurely accompliſhed, if they can be gratified by copiouſneſs of anecdote, elegance of arrangement, perſpicuity of ſtyle, and juſtneſs of reflection. He enjoyed indeed, as he candidly informs us, ſome advantages, peculiar to himſelf, for the performance of a taſk, which he conſidered as a particular duty. Though more than fifty years younger than Lord Kames, he poſſeſſed a flattering ſhare of his friendſhip and confidence; was admitted to the freedom of a partner in his ſtudies; and even aſſociated with him in ſome of his literary labours. He had thus an opportunity of viewing the character of his venerable friend in all that variety of aſpects, which are afforded by familiar intercourſe; while he was furniſhed by the only ſon of Lord Kames, with a very ample epiſtolary correſpondence, and with many particulars in the life and character of his father, which could not have been obtained from any other ſource. With theſe advantages, he has given to the public, a ſplendid ſpecimen of what the French term *Mémoires pour ſervir à l'Hiſtoire*, of which we ſhall now endeavour to furniſh our readers with the means of forming a correct judgment. This indeed will not be eaſily done; for the narrative teems with elegant and judicious reflections, which conſtitute perhaps the moſt valuable part of the work; and our limits admit but of a rapid ſketch and occaſional reflections.

It

It appears, that the early education of Lord Kames was extremely limited. Though deſcended of an ancient and noble family, his father George Home of Kames in the county of Berwick, had lived beyond his income, and embarraſſed his affairs. He was thus neither able nor perhaps much inclined to beſtow on his ſon, that tedious and expenſive education, of which he felt not the want himſelf. Henry, the ſubject of theſe Memoirs, was therefore privately inſtructed at Kames, where he had been born in 1696, by a tutor of the name of Wingate, of whoſe capacity for infuſing knowledge, he was never heard to ſpeak in commendation.

At that period, ſays Lord Woodhouſelee, a taſte for claſſical literature was at a very low ebb in Scotland; and he aſſigns what are probably the true reaſons, that a nation which had produced a BUCHANAN, an ARTHUR JOHNSTON, and many other ſcholars diſtinguiſhed for claſſical literature, of whom ſome account is here given, ſhould at the end of the 17th, and beginning of the 18th century, have turned its attention into another channel. "The gloomy, fanatical ſpirit, which aroſe in the reign of Charles I. was hoſtile to every elegant accompliſhment;" and we may add, we truſt without offence, that the abolition of epiſcopacy, which deprived the clergy of every object of laudable ambition; and above all, the making the multitude at large the patrons of every eccleſiaſtical preferment with cure of ſouls, (two innovations which took place at the revolution) muſt have, in Scotland, given a deadly blow to learning *.

Educated

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* The aboliſhing of eccleſiaſtical patronage, was certainly one of the moſt injudicious ſteps that ever were taken by a religious and enlightened nation; but it was the natural conſequence of *the ſolemn league and covenant*, which, at the æra of the revolution, was ſtill regarded with a favourable eye by the preſbyterians in Scotland. When the mob became the patrons of the livings in the church, learning was of courſe, far from being a recommendation to preferment; and had the church of Scotland continued in that ſtate, her clergy *could* not have been that liberal and enlightened body which they now are. The rights of private patronage, were indeed reſtored by an act of parliament in the reign of Queen Anne; but ſuch were the prejudices of the nation, that we know not, if they have been quietly ſubmitted to for more than forty years. Dr. Robertſon, the

'Educated at ſuch a period, and by ſuch a tutor as Wingate, it is not to be ſuppoſed, that the mind of young Home, when in 1712, he was bound by indenture to attend the chambers of a writer to the Signet in Edinburgh, could be richly ſtored with Greek and Roman literature. It was indeed far from being ſo; but when he was induced by circumſtances, which, though they are abundantly intereſting, we have not room to relate, to abandon the mere limited occupation of a *writer*, and to qualify himſelf for the function of an *advocate*, before the ſupreme courts, he applied himſelf with unwearied diligence to repair the defects of his domeſtic education, he reſumed the ſtudy of the Latin and Greek languages, to which he added French and Italian; though it does not appear that he was ever much acquainted with the Greek language, or indeed profoundly ſkilled even in the Latin. From theſe ſtudies, he was diverted by his love of *ethics* and *metaphyſics*, on which he correſponded occaſionally with ſome of the moſt eminent philoſophers of the age. Among theſe, Dr. Clarke and Mr. Baxter are particularly mentioned, and a character is given by Lord Woodhouſelee of the latter, which, in our opinion, falls ſhort of his merits. Baxter was a metaphyſician who has had few ſuperiors; and his reaſonings on the powers of nature are certainly not confuted by the arguments, which are here quoted from Maclaurin. Mr. Home's correſpondence with Dr. Clarke, is preſerved in the appendix, and is well entitled to the reader's attention.

The ſtudy of ethics and metaphyſics, as well as of *mathematics* and *natural philoſophy*, in which the ſubject of theſe Memoirs never roſe to eminence, were ſubordinate to the ſtudy of *law*, to which Mr. Home had now devoted himſelf, and in which he was ſoon to make a conſpicuous figure. He was called to the bar in January 1723—4, when it appears, from this work, that both the bench and the bar were filled by men of uncommon eminence. As Mr. Home did not poſſeſs in any great degree the powers of an orator, he engaged for ſome time but a very moderate ſhare

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the late illuſtrious Hiſtoriographer for Scotland, contributed more perhaps to reconcile the Preſbyterian church to the rights of patronage, than any other individual; and to him and the party which acted with him, learning has therefore been more indebted on the North ſide of the Tweed, than to all the profound philoſophers of the age. *Rev.*

of practice; but having publiſhed, in 1728, a folio volume of the *Remarkable Deciſions of the Court of Seſſion*, he began to be regarded as a man of talents, who would ſpare no pains to acquit himſelf with honour, in the moſt intricate cauſes in which he might be employed. His practice was quickly increaſed; and after the year 1732, when he publiſhed a ſmall volume, under the title of *Eſſays upon ſeveral Subjects in Law*, he was juſtly conſidered as a profound and ſcientific lawyer. Theſe Eſſays are criticiſed by Lord Woodhouſelee, who points out both their merits and defects; and they may both, we think, be traced to their author's love of metaphyſics, which led him to ſeek for the foundation of every rule of wiſdom and expediency in the principles of human nature. To the ſame cauſe may be attributed, what is here repreſented as characteriſtic of his mode of pleading, of which the reader will find a copious and intereſting account,—intereſting as well to the philoſopher, as to the advocate.

"Mr. Home, in every period of his life, was fond of ſocial intercourſe, and with all his ardour of ſtudy, and variety of literary and profeſſional occupations, a conſiderable portion of his time was devoted to the enjoyments of ſociety, in a numerous and reſpectable circle of acquaintance."

Of that acquaintance, we have here a very pleaſing picture, as well as characters elegantly, and, we have no doubt juſtly drawn, of ſome of Mr. Home's moſt intimate friends. Among his friends, though probably not his moſt intimate friends, he undoubtedly conſidered Dr. Butler—the well known author of *the Analogy of Religion natural and revealed to the Conſtitution and Courſe of Nature*, and biſhop ſucceſſively of Briſtol and Durham.

"A correſpondence with this eminent man, had begun on Mr. Home's part, from an earneſt deſire to have ſome doubts removed, that occurred to him when firſt turning his mind to the conſideration of the evidences of natural and revealed religion. Thoſe difficulties, which he juſtly conſidered as of the moſt ſerious importance, he ſtated in a letter to Dr. Butler, with whom he had no previous acquaintance; and earneſtly intreated that he might be allowed a perſonal interview; which notwithſtanding the diſtance that ſeparated them, he was willing at his own coſt alone to accompliſh *. Dr. Butler anſwered his letter

* "Surely Mr. Home could derive no credit from offering to accompliſh an object of his *own ſoliticing* at his *own coſt!* He could do nothing leſs than make ſuch an offer." *Rev.*

with

with the utmoſt politeneſs, and endeavoured as far as he could, by writing, to ſatisfy Mr. Home's inquiries; but modeſtly declined a perſonal meeting, on the ſcore of his own natural diffidence and reſerve, his being unaccuſtomed to oral controverſy, and his fear that the cauſe of truth might thence ſuffer from the unſkilfulneſs of its advocate. However to be regretted that theſe letters have not been preſerved, (poſſibly from being lent to ſome of his philoſophical friends), there is reaſon to believe (that) the correſpondence was moſt ſatisfactory to Mr. Home; as he retained through life the greateſt regard for Dr. Butler, and, though differing from him in ſome ſpeculative points, entertained the higheſt reſpect for his abilities." (Vol. I. p. 86.)

Of the truth of all this we have not the ſlighteſt doubt; and we think, that to entertain a regard for the character of Dr. Butler, and to reſpect his abilities, did equal honour to the heart and head of Mr. Home; but we cannot conceive upon what principle, he could recommend to a *Clergyman*, of whom he thought thus, the patronage of David Hume's *Treatiſe of Human Nature!* Such, however, appears to have been the fact. His acquaintance with the author of that treatiſe, muſt have commenced ſome time before 1737; for, in December of that year, Mr. David Hume wrote to him from London, requeſting the favour of a letter of introduction to Dr. Butler, that he might put his manuſcript into his hands before he ſhould ſend it to the preſs. We have indeed, no evidence that Mr. Home had himſelf then ſeen the work, which was to be ſubmitted to Dr. Butler; but the very letter, in which the author requeſts to be introduced to that eminent Divine and profound philoſopher, gives ſuch an account of *the Treatiſe*, as ought to have convinced him that Dr. Butler, unleſs one of the moſt conſummate hypocrites that ever lived, could give no countenance either to it or to its author.

Some ſuch opinion as this ſeems evidently to have been formed by David Hume himſelf. He had received from his friend, the letter of introduction which he requeſted; but miſſing Dr. Butler when he called with it, and that Divine being immediately afterwards promoted to the See of Briſtol, the ſceptic did not call a ſecond time, nor requeſt him to peruſe his manuſcript. In a letter to Mr. Home, written immediately on the publication of the *Treatiſe*, he ſays—— "I have ſent the Biſhop of Briſtol a copy; but could not wait on him with your letter, after he had arrived

at

at that dignity *." From this we can only infer that in the opinion of Mr. David Hume at leaſt, the philoſophical defenders of natural and revealed religion have, like the philoſophers of old, an *exoteric* and an *eſoteric* doctrine, and that though the celebrated preacher at the Rolls, might have ſecretly patronized a ſyſtem of atheiſm, a regard for *decency* would prevent the Biſhop of Briſtol from extending to it even ſecret patronage! If this be the way in which *modern philoſophers* judge of the ſincerity of the people called *Chriſtians*, they furniſh us with a criterion by which to decide on their own ſincerity; for the conſciouſneſs of what paſſes within our own breaſts, is the only ground from which, in moſt caſes we can infer what is probably paſſing within the breaſts of others.

In 1741, Mr. Home married a very amiable woman, whoſe character is here drawn by the hand of a maſter. His fortune was then comparatively ſmall, and his ſtation in ſociety exacted from him a modeſt meaſure of external ſhow. Economy therefore became a virtue, which both Mr. and Mrs. Home practiſed with judgment. The lady, however,

" Who had a taſte for every thing that is elegant, was paſſionately fond of old china; and ſoon after her marriage, had made ſuch frequent purchaſes in that way, as to impreſs her huſband with ſome little apprehenſions of her extravagance. But how to cure her of this propenſity was the queſtion. After ſome conſideration, he deviſed an ingenious expedient. He framed a WILL, bequeathing to his ſpouſe the whole china that ſhould be found in his poſſeſſion at his death; and this deed he immediately put into her own hands. The ſucceſs of the plot was

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* What a pity it is, that he did not likewiſe ſend a copy to the Biſhop of Cloyne, or that the Biſhop of Briſtol did not forward his copy to his right reverend friend. We have very high authority for ſaying, that the Biſhop of Cloyne never ſaw the *Treatiſe of Human Nature*; and yet Biſhop Butler and he were the moſt intimate friends. This is much to be regretted; for Berkeley, who, in genius and learning as much ſurpaſſed Hume, as Hume ſurpaſſed ſome of his moſt vehement opponents, would have been induced by it to correct ſome parts of his own ſyſtem, and to ſhow, which we think might be done by abilities very inferior to his, that *the Principles of Human Knowledge*, fanciful as in ſome reſpects they certainly are, cannot be fairly made the baſis of ſuch a ſuperſtructure as the *Treatiſe of Human Nature*. *Rev.*

complete:

complete: the lady was cured from that moment of her paſſion for old china." (P. 108.)

This ſtratagem Lord Woodhouſelee juſtly conſiders as a proof of its author's intimate knowledge of the human mind, and diſcernment of the power of the paſſions to balance and reſtrain each other. It is indeed, in its contrivance and reſult, equally honourable to the huſband and the wife, and will do more to develope the character of each to the reflecting reader, than a long detail of apparently more important events.

The mode in which Mr. Home occupied his time both in the town and country appears to have been moſt judicious. In the town he was an active and induſtrious barriſter; in the country he was a ſcientific farmer, and had the honour to be among the firſt who introduced the Engliſh improvements in agriculture into Scotland; while he found leiſure, during the vacations of the court, to compoſe thoſe various works which he has left to poſterity.

"In 1761 he publiſhed, in two volumes folio, *the Deciſions of the Court of Seſſion from its Inſtitution to the Preſent Time, abridged and digeſted under proper Heads, in the Form of a Dictionary*; a compoſition of great labour, the fruit of many years, and a work of the higheſt utility to the profeſſion of the law in Scotland." P. 113.

"In 1747 he publiſhed a ſmall Treatiſe under the title of *Eſſays upon ſeveral Subjects concerning Britiſh Antiquities*. The work conſiſts of five ſhort diſſertations: 1. On the introduction of the feudal law. 2. On the conſtitution of parliament. 3. On honour and dignity. 4. On ſucceſſion or deſcent. 5. Appendix on the hereditary and indefeaſible right of kings." P. 117.

Theſe eſſays Lord Woodhouſelee criticizes with much apparent candour and ability. We ſay *apparent*, becauſe not having read the eſſays themſelves, we are not qualified to decide on the merits of the criticiſms. The following remarks however are indiſputably juſt, and come, at preſent, with peculiar propriety from a judge, and eſpecially from a judge in Scotland, where metaphyſical theories of government are ſo apt to juſtle out of view, experience, and common ſenſe.

"In the laſt Eſſay the author treads on dangerous ground, when he attempts to weaken the foundation of hereditary ſucceſſion to the regal office; for the Britiſh conſtitution, of which he profeſſes a juſt admiration, reſts on that fundamental principle which was acknowledged, and even in expreſs terms confirmed by the act

act of ſettlement at the Revolution. He is better founded in his attack upon the extravagant doctrine of divine and indefeaſible right; and his queſtions are pertinent and unanſwerable, when he aſks its blinded ſupporters.—Where is the neceſſity for God's extraordinary interpoſition, by granting his immediate commiſſion to kings, when in other matters he chooſes to govern the world by ſecond cauſes and ordinary means? Why ſhould we ſuppoſe that mankind are deprived of their natural privilege of chooſing their firſt magiſtrate, more than of chooſing thoſe that are ſubordinate? Where is this commiſſion recorded? Is it given to all chief rulers, whether they have the name of king or any other title? Was this commiſſion given to all the Crown-vaſſals in France, Dukes, Earls, Barons, who for many ages poſſeſſed a ſovereignty within their own territories? Theſe are puzzling queſtions; and it would require an expreſs revelation to put an end to them."——"But even on theſe topics, the greateſt caution is required in the management of the argument. For the object being to maintain the peace and good order of the community, the hazard in puſhing too far the defect of the principles of paſſive obedience is, that we counteract that very end, by teaching the ſubject that it is lawful to reſiſt, whenever he conceives himſelf aggrieved. *Salus populi, ſuprema lex,* is juſt, as a general maxim: but who is to determine, in doubtful meaſures of government, where lies the *ſalus populi;* or how is the fair and unbiaſſed ſenſe of the nation on the tendency of ſuch meaſures to be collected." If every individual arrogate to himſelf that liberty of judgment and power of acting in conſequence, there is an end of all government whatever. The general doctrines of this Eſſay were more reaſonable *in the times* (at the time) when it was written, than in the preſent day, when the danger chiefly to be apprehended, is from the abuſe of the opinions here ſupported, not thoſe which the author has ſucceſsfully combated." (P. 121.)

In 1751, Mr. Home, though now at the head of the bar, publiſhed a work entitled *Eſſays on the Principles of Morality and Natural Religion*, which muſt have been the reſult of conſiderable thinking, and of time diverted from his legal purſuits. Lord Woodhouſelee attributes this publication to the deſire of its author to counteract ſome ſceptical doctrines of his friend, Mr. David Hume, which he had in vain endeavoured to ſuppreſs. We are very willing to allow ſo good a motive to the publication; but we muſt add, that few publications have been leſs calculated to anſwer the purpoſe of their author, if ſuch was, on this occaſion, the purpoſe of Mr. Home. In metaphyſical acumen, he was indeed, no match for Mr. David Hume;

and in theſe Eſſays he maintained beſides, ſome of that author's moſt pernicious errors. Philoſophical neceſſity, as it is taught in the *Eſſays on the Principles of Morality and Natural Religion*, if puſhed as far as it will fairly go, muſt end in univerſal *fataliſm;* and farther than this no modern atheiſt—indeed, no reflecting atheiſt of any age, has ever gone, or can go. Far be it from us to ſuſpect Mr. Home of intentional atheiſm. His conſtant reference, through all his writings to *final cauſes*, furniſh a complete proof that he was a ſerious and conſcientious theiſt; but had his mind been formed for ſuch ſpeculations, he would have ſoon diſcovered, that *fataliſm* and *final cauſes* are inconſiſtent with each other. How can we talk of a *final cauſe*, if things muſt be as they are, and could not have been otherwiſe? Unfortunately too, in the firſt edition of his Eſſays he advanced this abſurdity, which we believe to be peculiar to himſelf.

"That according to the truth of things, the moral world, and the phyſical are both regulated by fixed laws; and as man acts from motives over which he has no controul, he is in the ſtricteſt ſenſe impelled by an *unalterable neceſſity:* yet this law of his conduct being *concealed from him, he acts with the conviction of being a free agent;* and as his whole conduct is *regulated by this conviction, he is thus equally capable of virtue and vice, and is equally an accountable being, as if his will were truly free!*" (P. 139.)

The law of human conduct is concealed from men, *purpoſely* no doubt, for the argument requires it; but this concealed law is diſcovered and brought to light by Mr. Home, who thus outwits his Maker! That ſuch doctrine as this attracted the notice of the church of Scotland, can excite no wonder; but it is to be regretted, that any *fruitleſs* attempt ſhould have been made in the general aſſembly of that church to cenſure it; for *ſuch* attempts never fail to aggravate the miſchief which they are intended to counteract. The author of the Eſſays ſoon ſaw the error of this part of his theory, and altered it in a ſecond edition; but he ſeems to have returned to it, or ſomething very ſimilar in 1779, when he publiſhed a third edition of the *Eſſays*. That edition we have not indeed had the fortune to ſee; but in the preface, which is here quoted, (p. 147,) we have the following ſingular remark:

"Upon reviewing the ſubject for the preſent edition, I clearly ſaw that we really have a notion of being able to act againſt motives; which renewed my perplexity; till it occurred to me,

me, that that notion is ſuggeſted by the irregular influence of paſſion, and that we never have it in our cool moments; conſequently that it is not a deluſion of *nature*, but of *paſſion* only!"

Had the author of this diſtinction been called upon to define *nature* and *paſſion*, we ſuſpect that he would have been puzzled; for ſurely there can be no adequate notion of *human nature*, which does not comprehend *human paſſions*.

For theſe concluſions, Lord Woodhouſelee is no advocate, nor indeed for the ſpeculations which lead to them. The complete diſcuſſion of *liberty* and *neceſſity* he juſtly concludes to be above the reach of the human underſtanding; and, referring to an admirable letter on the ſubject by Dr. Reid, publiſhed in the appendix to this volume, he ſeems inclined to leave the diſcuſſion to thoſe beings, by whom it has been ſaid to have been firſt begun; who

> "————————Apart ſat on a hill retired,
> In thoughts more elevate, and reaſoned high,
> Of providence, foreknowledge, will, and fate,
> Fix'd fate, free will, fore-knowledge abſolute,
> And found no end, in wandering mazes loſt."

His Lordſhip, however, ſeems to agree with Mr. Home in that part of his theory, in which others think that he has erred, viz. in multiplying unneceſſarily the motives of conduct, and in aſſigning to ſeparate and diſtinct original principles of our nature, many of thoſe moral phænomena, which a ſtricter analyſis has ſhown to be reducible to one and the ſame general law.

"There ſeems to be no juſt ground," he ſays, "for aſſuming it as an axiom, that any ſcience is more advanced by tracing the whole of its doctrines to a ſingle principle, or to a very few, than by referring them to a greater number; provided we attain to an equal certainty of their true foundation. It is truth alone, and not the ſimplification of the objects of our knowledge, that ought to be the end of our reſearches. The ſcience of anatomy is not leſs the object of rational and ſucceſsful ſtudy, that the ſtructure of the human body, and the exerciſe of the animal functions, depend not on one or a few principles of motion, or properties of matter, but on many combined powers, and on the operation of various phyſical laws." (P. 136.)

That truth is of greater importance than ſimplification and that, by ſyſtem builders, the former of theſe has, too often,

often, been ſacrificed to the latter, will be readily granted; but it does not therefore follow, that any ſcience is not advanced, by tracing its doctrine to as few principles as poſſible. The three laws of Kepler are ſo many undoubted truths; but ſurely the ſcience of phyſical aſtronomy was far advanced, by Newton's reducing them to the one ſimple law of gravitation. Anatomy as a phyſical ſcience does not depend on *many* combined *powers of motion;* for there ſeem not to be *many* ſuch powers in any machine however complicated, or indeed in the corporeal univerſe; but between the ſcience of anatomy, and that of the human mind, we perceive no reſemblance, hardly indeed even a remote analogy. We ſhall, however, have another opportunity of conſidering the queſtion concerning the motives of conduct, and the principles of human action; and proceed therefore at preſent with the life of Lord Kames.

It was by this title, that Mr. Home was known from the month of February 1752, when he was appointed one of the judges of the court of ſeſſion, the higheſt civil Judicature in Scotland. As a judge, Lord Woodhouſelee draws of him a very favourable, and, we doubt not, a juſt character.——" His opinions and decrees were dictated by an acute underſtanding, an ardent feeling of juſtice, and a perfect acquaintance with the juriſprudence of his country, which, notwithſtanding the variety of purſuits in which his comprehenſive mind had alternately found exerciſe, had always been his principal ſtudy, and the favourite object of his reſearches."

His cultivation of literature and ſcience was proſecuted on the bench, as it had been at the bar; and the patronage, which he appears to have been at all times ready to extend to young men of merit, was increaſed by the influence which his rank in ſociety now gave to him. It appears indeed, that to Lord Kames many of thoſe authors, who, during the latter half of the laſt century, made the greateſt figure in Scotland, were indebted for being firſt brought into public notice; and Dr. Smith, the celebrated author of the *Wealth of Nations*, is here quoted as declaring that " they muſt every one of them acknowledge Kames for their maſter." This declaration furniſhes our learned biographer with an opportunity of giving a very intereſting hiſtory of the progreſs of polite literature in Scotland; of the different ſocieties which were formed in Edinburgh for its cultivation; and of the activity of Lord Kames to promote, as far as he could, the ends which they all had in view. We have likewiſe characters ably drawn of many

of

of Lord Kames's contemporaries and aſſociates; and ſome judicious criticiſms on the works of thoſe learned men, as well on their matter as on their ſtyle. In the preference which Lord Woodhouſelee ſeems inclined to give to the ſtyle of Mr. Hume, as an hiſtorian, above that of Dr. Robertſon, we do not feel ourſelves able to agree with him, though we willingly admit that his criticiſm is ingenious, and obviouſly the effuſion of a candid mind.

It was not however to the cultivation and patronage of literature, and to the duties of a judge in the court of ſeſſion that the time and talents of Lord Kames were wholly confined. He was appointed, in 1755, a member of the board of truſtees for the encouragement of the *fiſheries*, *arts*, and *manufactures* of Scotland, and ſoon afterwards one of the commiſſioners for the management of the *forfeited eſtates*; and in the diſcharge of theſe important truſts he was a zealous and faithful ſervant of the public. Amid ſuch multifarious employment he found leiſure to compoſe, and, in 1757, to publiſh, in one volume 8vo. *the Statute Law of Scotland Abridged, with hiſtorical Notes;* a work which his biographer aſſures us ſtill retains its rank, among thoſe books which are in daily uſe with the barriſter and practitioner.

About this period he conceived the hope of improving the law of Scotland by aſſimilating it as much as poſſible with the law of England. With this view, after correſponding on the ſubject with the Lord Chancellor Hardwicke, he publiſhed (1759) *Hiſtorical Law Tracts*, in one vol. 8vo., in which he traces the hiſtory of the criminal law, and of property; and gives an account of the origin of *Scotch entails*, which appear ſo extraordinary to every Engliſhman, and are ſo juſtly cenſured as inimical to commerce and national improvement, as well by Lord Kames as by his illuſtrious correſpondent Lord Hardwicke. In his tract on the criminal law, he contends that the principle which ſhould regulate the puniſhment of offences, is the right which nature gives to repel a wrong by taking vengeance on the aggreſſor. In this opinion his biographer agrees with him, conſidering the preſervation of the peace of ſociety as a principle, in the criminal law, of only a ſecondary nature. So confident is Lord Woodhouſelee of the ſtrength of Lord Kames's reaſoning on this ſubject, that after ſome obſervations on it, he ſays—"Will it be believed that ſuch opinions as thoſe, which he oppoſes, have for their ſupporters—*Monteſquieu*, *Beccaria*, *Voltaire*, and *Prieſtley?*" By us this would be readily believed, though we had never ſeen the works of thoſe authors; for the concluſions of Lord Kames ſeem to

be deduced from an erroneous theory of human nature. It is not a work of Lord Kames's, however, that we are reviewing, but a work of Lord Woodhouſelee's; and as his lordſhip treats this ſubject at ſome length and with great ability in a ſeparate Eſſay, publiſhed in the appendix, we ſhall reſerve what we have to ſay on it till we come to the analyſis of that eſſay, and in the mean time return to Lord Kames.

In 1760 he gave to the public a folio volume, under the title of *Principles of Equity*. In his account of the origin and object of this work, Lord Woodhouſelee enters into ſome diſquiſitions on courts of common law and courts of equity, and publiſhes a long letter from Lord Hardwicke on the object which Lord Kames had in view, that will be read with much intereſt by every lawyer and indeed by every Briton. The diſquiſitions of the biographer himſelf are moſt ably purſued, and his vindication of ſome opinions of Lord Kames againſt the objections of Sir William Blackſtone ſeems to be complete: in oppoſition, however, to the two Scottiſh judges, we are decidedly of Lord Hardwicke's opinion, that to ſecure an impartial adminiſtration of juſtice, courts of common law and courts of equity ſhould be kept as diſtinct as poſſible.

The greater part of the works which Lord Kames had hitherto publiſhed were intimately connected with his profeſſion; but, in 1761, he gave to the world a ſmall volume on the elementary principles of education, with the title of *Introduction to the Art of Thinking*. Of that volume Lord Woodhouſelee has drawn a very juſt and diſcriminating character. It did not leſſen the reputation of the author of ſo many works on law and equity, and it was not calculated to increaſe that reputation; though it ſeems to have contributed to lay the foundation of that friendſhip, which, about the date of its publication, commenced between Lord Kames and Dr. Franklin. When we reflect on the part acted by Dr. Franklin in all the conteſts which, after the peace of 1763, took place between Great Britain and the North American colonies, we cannot, without ſome ſuſpicions not very favourable to the integrity of that philoſopher*, obſerve him, in a letter to Lord Kames, declaring it to "have been long

* For a juſt eſtimate of Dr. Franklin's character, we refer the reader to *A View of the Cauſes and Conſequences of the American Revolution*, &c. by Jonathan Boucher, A. M. late Vicar of Epſom, in the county of Surry. See *Brit. Crit.* vol. II. p. 517.

his

his opinion, that *the foundations of the future grandeur and ſtability of the Britiſh empire lie in America*," and adding that he is therefore by no means for reſtoring Canada to the French! Had Canada been reſtored to the French, the United States of America would probably have been now the dependent colonies of England, contributing in reality to her grandeur; and is it utterly *improbable* that a man of Dr. Franklin's ſagacity foreſaw not the conſequence of giving it up, as well as the very different conſequences which have reſulted from our retaining it?

Lord Kames had long meditated an extenſive work on the Principles of Criticiſm: and in the year 1762 he publiſhed, in three volumes 8vo, a work entitled *Elements of Criticiſm*, of which the merits were ſuch as, in the opinion of Lord Woodhouſelee, to entitle its author to be conſidered as the inventor of the ſcience termed *philoſophical criticiſm*. In ſupport of this claim for his venerable friend, he has indeed urged many plauſible and ingenious arguments; but when, in oppoſition to Mr. Harris, he contends that Ariſtotle has no juſt title to be called the *Father of Criticiſm*; that in his treatiſe *De Poeticâ*, there is not the ſlighteſt attempt to deduce his laws of criticiſm from the nature of men, or from any analyſis of the human paſſions; and that the *art of rhetoric*, though it contains a very elaborate analyſis of the paſſions, and inſtructs the rhetorician how to ſway them, yet does not teach the *art of criticiſm*, he advances what we apprehend he would not find it eaſy to maintain againſt an able and zealous admirer of the Stagyrite. It will indeed be admitted that Ariſtotle has not exhibited, as he has not profeſſed to exhibit, the fundamental principles of all the fine arts, drawn, as Lord Kames profeſſes to have drawn them, from human nature; but we are rather ſurpriſed that he is not allowed the merit of having pointed out the *way*, though he did not penetrate far into the country, by the author who admits that

"He ſometimes quotes paſſages from the poets, as illuſtrating or confirming his theoretical opinions (of the paſſions), juſt as a modern moraliſt might illuſtrate a particular obſervation by a paſſage of Shakeſpeare or of Milton, without any view of diſplaying the merits of thoſe authors; and thoſe paſſages are but very rarely introduced. It is obvious that there is a very eſſential difference between the illuſtration of a philoſophical theory of the powers of the mind, and of the paſſions, by examples taken from the works of genius in poetry and the other fine arts, and an expoſition of the merits and defects of the works of genius in the fine arts, by ſhewing their agreement or diſagreement with a rational theory

of the powers of the mind, or analyſis of the paſſions. The former is, ſtrictly ſpeaking, philoſophy borrowing aid from criticiſm; the latter, criticiſm borrowing aid from philoſophy." P. 279.

That there is a difference between illuſtrating a theory of the paſſions by quotations from works of genius, and illuſtrating the characteriſtic beauties of works of genius by a rational theory of the paſſions is certainly true, but it is not leſs true nor leſs obvious that one of theſe illuſtrations cannot be made without *ſuggeſting* the other to a reflecting mind. If a particular paſſion be firſt deſcribed by a philoſopher, and then illuſtrated by a quotation from a poet, is it poſſible that this illuſtration can be perceived without ſuggeſting at the ſame time, that the excellence of the poetry conſiſts in the exactneſs with which it exhibits the paſſion? Surely it is not, and therefore, with all poſſible reſpect for Lord Woodhouſelee, whoſe talents for criticiſm are at leaſt equal to thoſe of his maſter, we muſt have leave to ſay, that Ariſtotle could not, as he is here admitted to have done, give an elaborate analyſis of the paſſions neceſſary for the purpoſes of the orator, and then illuſtrate that analyſis by quotations from the poets, without teaching, as to a certain extent he undoubtedly deſigned to teach, the art of philoſophical criticiſm.

To Ariſtotle therefore, as well as to Longinus, whom the preſent author allows to have made a *near approach* to the ſpecies of criticiſm juſtly termed philoſophical, muſt be attributed the merit of having diſcovered that *country*, as it is here called, into which we have no inclination to deny that Lord Kames may have penetrated further than any individual who had reached it before him. By Johnſon, who was himſelf a profound philoſophical critic, and certainly not prejudiced in favour of the Scottiſh ſchool, the merits of the work entitled *Elements of Criticiſm* was loudly proclaimed; and from thoſe merits we have as little inclination as ability to detract. Still we do not think that they entitle the author to be conſidered as the father of philoſophical criticiſm, or the inventor of a ſcience.

Lord Woodhouſelee's analyſis of the work is admirable, and furniſhes complete proof that he has himſelf a juſt claim to a high rank among the followers of Lord Kames. Of theſe he enumerates ſeveral authors of diſtinguiſhed reputation in this department of literature; ſuch as Dr. Campbell, Dr. Beattie, Mr. Aliſon, Mr. Whatley, Mr. Brown, Mr. Profeſſor Richardſon, of Glaſgow, and Mr. Mackenzie; but

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he has unaccountably omitted Mr. Payne Knight, whoſe *Analytical Inquiry into the Principles of Taſte*, notwithſtanding its occaſional deformities, is a ſpecimen of philoſophical criticiſm, to which nothing ſuperior will readily be found. The principles of criticiſm taught by Dr. Blair in his *Lectures on Rhetoric and the Belles-Lettres*, have ſuch a ſtriking reſemblance to thoſe taught by Lord Kames, that it is impoſſible to doubt whether one of thoſe eminent men was not the follower of the other; and as the *Elements of Criticiſm* were firſt publiſhed, and indiſputably diſplay greater originality of thought than the *Lectures*, it is but fair to conſider the profeſſor as one of the followers of the judge; and as ſuch, he might be introduced with the others, of whoſe works we have here very juſt characters.

(To be continued.)

ART. IV. *Sketch of the Revolutions of Medical Science, and Views relating to its Reform. By P. J. G. Cabanis. Tranſlated from the French, with Notes, by A. Henderſon, M. D.* 8vo. pp. 420. 9s. Johnſon. 1807.

THE work of which this is a tranſlation was drawn up, the author ſays, in the year 1794-5, with the view of aſſiſting M. Marat in forming an improved ſyſtem of education. Medicine, one of the moſt uſeful of the arts, which has been cultivated from a very early period, is far from having attained a degree of perfection equal to what might have been expected, from the labour that has been employed in its cultivation, or from the genius and talents of, at leaſt, many of its profeſſors. Is this a neceſſary conſequence of the intricacy and difficulty of the ſtudy, or has it ariſen from error in the method of treating the ſubject? The author inclines to the latter opinion.

"Medicine, like other arts, is founded," he ſays, p. 17, "on obſervation and induction. Having the alleviation of one of our chief wants in view, it is of the moſt direct and extenſive utility. If in all ages of the world we have found this utility called in queſtion by men of ſenſe and diſcernment, we muſt aſcribe it ſolely to the errors of its language, the vagueneſs of its theories, and the unphiloſophical character of the great majority of its books and plans of inſtruction."

For theſe defects the author hoped he ſhould be able to furniſh appropriate remedies.

"But as it generally happens," he obſerves, "when we take the trouble of conſidering any ſubject in all its different lights, in proportion as he collected his ideas, and attempted to digeſt them,

them, he found the work ſwell under his hands, and the ſubject acquired, in his mind, greater extent and importance. He ventured, however," he adds, "to conceive the plan of reducing all the branches of medical ſcience to very ſimple elements, by indicating, in each branch, the method which appeared the beſt calculated to guide with certainty its ſtudy and ſyſtem of inſtruction;"

an undertaking certainly of great magnitude, and deſigned, the author ſays, "to exhibit the ſcience in entirely new points of view."

Deterred by the difficulty of the undertaking, the author has been induced to deſiſt from his deſign, and to confine himſelf to the publication of this introductory volume, containing a ſketch of the hiſtory of the revolutions which medicine has experienced, and deſcribing in a ſummary manner the principles which ſhould direct its reform. In the hiſtorical part, though ingeniouſly put together, little has been added to what may be found in Le Clerc, Freind, Goelicke, and Haller; we ſhall therefore paſs to the ſecond ſection, in which the author treats of the defects in the preſent ſyſtem of medicine, and the method he would recommend to be adopted in reforming them. To the queſtion, "Why, notwithſtanding the great advances made in the preſent age in almoſt every branch of ſcience, the ancients ſtill maintain a decided ſuperiority with reſpect to thoſe depending ſimply on obſervation?" the author replies, that the great number of books publiſhed on every ſubject, not only renders the labour of obſervation leſs neceſſary, but it occaſions us to become leſs capable of making ſuch as may turn to any valuable purpoſes. As the number of books publiſhed add to the difficulty of the ſtudy of medicine, without giving proportional information, the author propoſes, that ſuch of them as profeſs to contain facts be ſubjected to a careful reviſion and examination, and ſo much of them be abſtracted as appears to be new and important, and the remainder laid aſide; thus diminiſhing the number, but increaſing the value of the works deſtined for medical ſtudents. There can be no doubt that ſuch a procedure would be highly advantageous, but who would undertake the labour, or how are we to be aſſured that the examiners poſſeſs abilities equal to the taſk, or are ſo completely devoid of partiality as to deſerve to be entruſted with the performance of it. On the advantages of clinical inſtruction, which the author recommends, his obſervations are pertinent and juſt.

"The patients, the ſubjects of the lectures, will be more carefully treated; for being ſubjects of uſeful obſervations, they muſt alſo become objects of particular attention. Under the

eyes of the phyſician, and almoſt without his aſſiſtance, young pupils are formed, whoſe inſtruction is the more ſolid, as they ſee the effects of the method of treatment that is adopted in the cure of the diſeaſes. They will alſo thence," he ſays, "contract a habit of obſerving facts, and feel an averſion to all reaſoning that is not conformable to them. Another advantage will be, that complete collections of obſervations on the caſes treated will be kept by the profeſſors, and from their compariſon the moſt certain rules for the treatment of ſimilar complaints may be drawn."

But we need not dwell longer on this ſubject; for though the practice of giving clinical lectures appears to be in its infancy in France, they have been long eſtabliſhed in this country, and their value known and acknowledged. In the author's obſervations on the materia medica, the improvement of which enters into his plan of reform, he does not mention, and probably is not acquainted with, what has been done in that way by the Colleges of Phyſicians here and at Edinburgh.

"Botaniſts ſeem in general," he ſays, p. 357, "to have taken the ſame pains to deſtroy the relations which their ſcience has to other branches of knowledge, that they ſhould have employed in ſearching for them and in multiplying them. They ſedulouſly avoid the conſideration of vegetables in any other light than that of their bare deſcription; their properties and uſes are almoſt entirely overlooked by them; and ſome of them would even be indignant if the ſyſtems of arrangement diſcovered any traces of theſe important particulars. All attempts to introduce into botany views relating to medicine and the arts, would be regarded by them as tending to diſfigure the ſcience."

And yet we know that Theophraſtus and Dioſcorides, Matthiolus, the Bauhines, Haller, Linnæus, and many others, are as diffuſe in noticing the properties of plants, their fitneſs for food, building, manufactories, and in directing the mode of cultivating them, as in deſcribing their external appearances. Linnæus, beſides publiſhing a copious materia medica, furniſhed many of the articles in the Amœnitates Academicæ, which treat particularly of the properties of plants. On the new chemical nomenclature, and on the ſubject of forming a nomenclature for the anatomical and other branches of medicine, the author has ſome obſervations well deſerving attention; and notwithſtanding the ſtrictures we have made, the volume will prove uſeful to the medical ſtudent; both as containing a well-digeſted account of the opinions that have been in ſucceſſion taught in the different ſchools of medicine, from the earlieſt period of time, and as ſuggeſting

geſting a rational mode of correcting ſome of the errors in the method of teaching medicine which ſtill prevail. The tranſlator appears to be well acquainted with the ſubject, and to have performed his part with fidelity. In the notes he has corrected ſome errors of his author, particularly in giving, more correctly than the author has done, a judgment of the books allowed to have been written by Hippocrates.

ART. V. *A Compendium of Modern Huſbandry; principally written during a Survey of Surrey, made at the deſire of the Board of Agriculture; illuſtrative alſo of the beſt Practices in the neighbouring Counties, Kent, Suſſex, &c. in which is compriſed an Analyſis of Manures, ſhewing the chemical Contents, and the proper Application of them to Soils and Plants of all Deſcriptions. Alſo, an Eſſay on Timber, exhibiting a View of the increaſing Scarcity of that important Article, with Hints on the Means of counteracting it; together with a Variety of miſcellaneous Subjects peculiarly adapted to the preſent State of the internal Economy of the Kingdom. By James Malcolm, Land-Surveyor to their Royal Highneſſes the Prince of Wales, and the Dukes of York and Clarence.* 3 Vols. 8vo. 1500 pp. 1l. 16s. Baldwin. 1805.

WHAT a pile of *agricultural learning* is before us! Surely *faſhion* does not occaſion more work for *dreſs-makers* than for printers and reviewers. We muſt examine this pile, lump after lump, and report how much good matter and how much rubbiſh is contained in it.

The title-page of theſe ponderous volumes is very ample, but not quite ſatisfactory. "A Compendium of Modern Huſbandry" muſt be underſtood to ſignify the huſbandry of *England*, at leaſt. But if *this* Compendium was "principally written during a ſurvey of the county of *Surrey*," we are at a loſs in conjecturing how it can be illuſtrative alſo of the beſt practices in the neighbouring counties *Kent*, *Suſſex*, *&c.* and ſtill more, how it can be "a Compendium of Modern Huſbandry" *in general*. But the ſurvey was made "at the deſire of the Board of Agriculture," and therefore we ceaſe to wonder at any high expectations which can be held forth to us.

When the contents of a work are diſplayed within a moderate compaſs, our readers will probably not object to a view of them:—"Vol. I. Hiſtory and deſcription of places

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in Surrey, rivers, canals, iron railway, climate, ſoil and ſituation, minerals, metals, earths, ſtone-quarries and lime-kilns, brick-making, eſtates, farms, manſions, farm-houſes, cottages, leaſes, rent, tithes, poor, rural labours, price of labour, implements of huſbandry, granaries, fallowing, miſcellaneous, cattle, cows, calves, oxen, horſes, ſheep, lambs, ſwine, poultry. Vol. II. Manures, grain, hops. Vol. III. Graſſes, meadows and paſtures; flax, hemp, furze, phyſical plants, timber, orchards, roads; common fields, commons, heaths; draining, rotation of crops." We propoſe to remark briefly upon ſome of theſe topics, and more at large upon others, which are eſpecially important; concluding with a general character of the work.

The expence of the *grand Surrey iron railway*, extending 10 miles, was eſtimated at 2000l. per mile; but it is likely to be 7000l. and to pay the ſubſcribers not more than 2½ per cent. Future projectors will probably be ſatisfied with *canals* in *ſuch ſituations*. We recommend the following advice to all owners of eſtates.

"Let gentlemen of the law be the receivers, and the ſolicitors, if you will; but not the *land-ſtewards;* for eſtates will never be properly managed either to the advantage of the landlord, tenant, or the public, while the three claſſes are held united in the perſon of the ſolicitor." P. 97.

For this admonition we have ſeen abundant occaſion; but the following is ſomewhat ſurpriſing to us.

"If therefore the *lawyer* is an improper perſon to manage landed property, how much more unqualified is the *clergyman?* One of the largeſt eſtates in this county is thus managed." P. 98.

Very unqualified indeed, and we hope this is a ſingular caſe. Mr. M. is (with reaſon) jealous of the clergy interfering with him in ſuch concerns, for he takes every occaſion to remind us that he is a *land-ſteward*, and perhaps this has contributed to raiſe his anger againſt *tithes* to ſuch a pitch as we ſhall hereafter perceive.

Mr. M. defends "the engroſſing of farms," (p. 100,) but in a manner very unconvincing.

We ſhall paſs by (at preſent) the pages on *tithes* and the *poor*, reſerving them for a more extended conſideration.

The author's complaints on the ſubject of *malt liquor* may be too ſtrong, but they are important, and deſerve to be anſwered.

"The

" The quality of the beer, ſo far as it relates to the public breweries throughout the kingdom, has received a greater deterioration ſince the ſeaſons of 1800 and 1801 than perhaps during the whole period ſince the time of Henry the Firſt.—It aroſe, firſt, from the ſcarcity and dearneſs of barley; and ſecondly, by the introduction of foreign drugs:—grains of paradiſe, capſicum, coriander *, coculus Indicus, quaſſia, liquorice, brown ſugar, ſhag tobacco, ſal martis, or green vitriol." P. 292.

At p. 294 " the traſh now called *porter*" is equally depreciated with *ale*.

" We cannot tell of how many or what ingredients or compounds it is made, but we know it is *not* made of *corn*. It would not anſwer for the manufacturers of this liquid to confine themſelves to a ſmaller quantity of malt than they formerly uſed in proportion to a given quantity of water; for the people might then as well drink ſmall beer. It was neceſſary to give it the appearance of ſtrength, and for this purpoſe they have put into it ingredients of an acid and ſtimulating quality, ſo that in the mouth the porter has ſome flavour, but in the ſtomach it is cold, vapid, and unwholeſome; it prevents digeſtion, and gives riſe to numberleſs complaints. Among theſe ingredients are to be found coculus Indicus, one ounce of which is ſaid to be equal to one buſhel of malt, liquorice or Spaniſh juice, treacle, ſhag tobacco, alum (ſulphas aluminæ,) ſour beer, ſal martis (ferrum vitriolatum) green vitriol, iſinglaſs (as a clarifier), iſinglaſs ichthyocolla, quaſſia. No wonder then, I think, that they ſhould declare they have three years ſtock of *hops* by them, when that article is found to give way to drugs, the produce of other countries." P. 294.

A land-ſurveyor and ſteward in *Surrey* may well be indignant on this point. But we (in the country) have good reaſon for believing, that *common wormwood* is a principal ingredient; and it may be a harmleſs one, though charged *by the* BREWER at too high a price.

In the following judgment we concur entirely, as to *alehouſes in the country*. We (Mr. Malcolm's Reviewer) are far removed from *London* brewers, and muſt leave them to anſwer for themſelves; but with the condition of *country alehouſes* we have been many years acquainted, in the diſcharge of duties which are rendered heavy and painful by theſe houſes, more than by all other circumſtances taken together.

" The cauſe of this deterioration was not entirely owing to the ſcarcity of either malt or hops, nor was it neceſſary to be

* One lb. of coriander-ſeed is equal to one buſhel of malt.

continued

continued through ſuch ſeaſons as 1803 and 1804; but it is, becauſe the greater part of the public houſes in London, and for ten miles round it, are in the hands of the porter-*brewers;* who, in conjunction with the rectifiers, monopolize every thing of the kind that happens to be offered for ſale or to rent." P. 297.

We are convinced that, if this monopoly ſhall be continued throughout England, the health and morals of the people will ſuffer a deterioration as rapid as that of the malt liquor which is vended amongſt them.

The charges againſt *Smithfield* and the *Hay markets* are heavy; but we muſt confeſs ourſelves ſtrangers there.

Strong complaint is made concerning the want of *guide-poſts* in Surrey. The caſe is the ſame in moſt parts of England. Ruſtics do not conſider, that theſe are for the uſe of *ſtrangers;* and are too apt too feel no wants but their own.

" *Sparrows* commit great devaſtation in an incloſed country. In ſome countries there is a cuſtom for the churchwardens or overſeers to employ boys to take their neſts, paying ſo much per dozen for their eggs, or per head, *which is paid out of the rates;* were this practice to prevail generally, they would be kept under, and might in time be extirpated." P. 341.

This is an ignorance ſcarcely venial in a public inſtructor. Let Mr. M. look at the *poor laws* for authority to ſquander the rate in this manner. But we are well aware of the groſs perverſions of the poor rate to ſuch purpoſes: we have known 12l. expended yearly in a ſmall pariſh for catching *moles;* and the like ſum (at the hazard of indictment at the aſſizes, and impriſonment to the overſeers,) for *marrying* poor women to men of other pariſhes, every idle paſſenger being called into the alehouſe on the latter occaſion. The real expence throughout the kingdom, *for the poor only*, is yet little underſtood.

The remainder of vol. I. conſiſts almoſt entirely of *extracts* from other writers; in which art of book-making, *agricultural* ſcribblers far ſurpaſs all others.

We muſt contract our notice of vols. II. and III. for perhaps our readers may think they have attended long enough to Mr. M.

The ſubject of *manures* is diſcuſſed more ſatisfactorily than any other; and it is remarkable, that this jealous *land-ſteward* concludes the ſubject with a panegyric upon *the Rev.* Mr. Cloſe's table for manuring land.

If an *abſtract* were made of vol. II. from p. 1 to 227, farmers would find in it many uſeful leſſons, which might eaſily be compreſſed within 27 pages.

Mr.

Mr. M. is not yet (we preſume) a member of parliament; and we truſt that no one can now be found there, who will propoſe a bill "to *compel* the inclofure of all common-field property." P. 392. When will the Board of Agriculture begin to check the infane intemperance of its *Surveyor?* which, at pp. 489 and 508, goes even to this length:—

"Is it not, then, high time that the legiſlature took up the ſubject, before it becomes more ſerious; and, before we attempt to *emancipate the ſlaves in our Weſt-India Iſlands*, [which we have never yet attempted] do ſomething effectual to remove this ſtate of bondage [under the clergyman] at home." P. 489.—"We muſt therefore never talk of the ſituation of other counties [not even Auſtria, Pruſſia, Holland, &c.] while ſuch a curſe as this [the ſupport of the church by tithes] exiſts in our own." P. 508.

Vol. III. "I could name one gentleman, who, as a farmer in the latter pariſh, ranks as high as any man in the kingdom, and as grazier inferior to few; with a ſpirit to undertake, and a capital to execute, whatever plans would tend to the improvement of his farm, and with a command of water that would enable him to irrigate a great part of it, now ſuffers his graſs-fields to lay idle and unproductive, and his corn-land to yield barely enough to ſupply him with fodder and to cover his expences; when, with a little exertion, the latter would, as ſome of them did this ſeaſon, 1803, produce him ſix quarters per acre of fine marketable wheat;—and this on account of the unſettled ſtate of the tithes." P. 3.

A ſtronger proof of ruſtic obſtinacy and folly could not eaſily be produced. A ſimilar proof of *wickedneſs* occurs at p. 341.

Roads. All the parochial roads throughout the kingdom are placed under the ſuperintendance of perſons *choſen by their reſpective pariſhes* (choſen *at Eaſter too!* p. 289). Mr. M. appears to know juſt as much about the *highway-laws* as the *poor-laws*. Let him look at 13 Geo. III. c. 78, ſ. 1. We cannot ſay how the *Surrey turnpike acts* are framed, but (according to Mr. M.) they muſt be much more abſurd, or much worſe executed, than ſuch acts generally are. From p. 290 to 336 we find nothing which concerns turnpikes *in general*; and we have already been ſufficiently wearied by Mr. M.'s confined experience within the county of Surrey. Did any lawyer there, or elſewhere, inform him that *dung* carried to the *kitchen-garden* is not as much exempt from toll as that carried into the *farm?* P. 329.

We propoſed to reſerve for a more extended conſideration the author's remarks at p. 125, &c. of Vol. I. upon *tithes* and the *poor*. But the former of theſe topics having been repeatedly

repeatedly forced upon our notice, we ſhall now only add, that his intemperate folly on this ſubject ſeems to reach its acme, at p. 129; where he thus concludes his argument againſt the taking of *ſmall tithes*:

"If he muſt take the tithe in kind, he *muſt* retail it out, or ſell it in ſuch a way as he is likely to make the moſt of it. I ſay it is contrary to the doctrine of the Goſpel, which explicitly ſays, that we are not to be mindful of the things of the earth, but to lay up treaſures in heaven; which puts a negative upon the idea of a *Clergyman*, above all men, from being a dealer in worldly goods."

We ſhall alſo reſerve our opinions concerning the *poor*, till ſome work leſs declamatory, and more important than this, may call upon us to expreſs them.

Concerning *alehouſes* we generally agree with the author; particularly when he ſays, that

"To the immenſe increaſe of thoſe houſes all over the kingdom may to a certain degree [to a very high degree] be attributed that degeneracy and poverty which we daily ſee, and which we have ſo much reaſon to deplore." P. 151.—"They are deſtructive to ſociety, and tend more to the increaſe of the poor rates than any other circumſtance that can be named." P. 163.

In reviewing ſome other author we ſhall ſpeak at large concerning *the increaſed number of alehouſes* in moſt parts of the kingdom, and the proper method of reducing that number; at the ſame time encountering a notion which ſome (even magiſtrates) have lately adopted, that *a licence*, once granted, is a ſpecies of *property* attached to a houſe, and hardly ſeparable from it; a notion pregnant with dire inconvenience to the public, and grounded (we think) neither upon any ſtatute, nor upon the deciſion of any court in the kingdom.

The general character of this work muſt now be expreſſed in few words. It is ſo exceſſively "diffuſe and prolix,"—ſuch mere talking,—that a *tithe* of the pages would contain all the matter. It offers many uſeful ſuggeſtions (chiefly adapted to the ſoil of *Surrey*) on ſubjects purely agricultural; but on other ſubjects, eſpecially on the exiſting laws, and the neceſſary amendments of them, it exhibits more ignorance, violence, and raſhneſs, than we remember to have ſeen in any other, even *agricultural* work; and if, in theſe alarming times, a general hoſtility has not been excited againſt the order of things which has long and happily ſub-

ſiſted amongſt us, we owe no thanks on this ſcore, to Mr. Malcolm, nor to his fellow-ſurveyors in general, nor to the Board of Agriculture.

ART. VI. *The Science of Legiſlation, from the Italian of Gaetano Filangieri.* 2 Vols. 8vo. pp. 601. Oſtell. 1806.

SIR RICHARD CLAYTON, of Adlington, who is the tranſlator of this work, has afforded in his preface ſome information concerning the author, to which we muſt refer our readers. Suffice it for us to ſay, that he was a Neapolitan advocate of ability and high character.

The work, which, as the tranſlator expreſſes it, "is at laſt naturalized in the freeſt and happieſt government in the world, was received with great applauſe in Italy, where it ſpeedily paſſed through ſeven editions; it was alſo publiſhed twice in German, twice in French; it was tranſlated into Spaniſh, and before the preſent tranſlation, Mr. Kendal publiſhed the firſt volume in Engliſh.

Sir R. Clayton has, however, "confined his tranſlation to political and economical laws, and not extended it to criminal legiſlation, for the following reaſons:—becauſe our own diſtribution of public juſtice is ſcarcely ſuſceptible of amendment, and a great part of Filangieri, on this ſubject, relates to the local imperfections of the continental ſyſtem of criminal juriſprudence, neither uſeful nor entertaining to an Engliſh reader."

This work, the reader will have obſerved, was publiſhed in 1782. Since that time ſo many and ſuch extenſive experiments have been made in the "Science of Legiſlation," that every ſpeculation of the philoſopher may be ſuppoſed to have been brought to the teſt of experience, and to be no longer a matter of doubt. But, alas, this is far from being true. Overweening pride, inconſiderate ignorance, rapacious avarice, and tyrannical ambition, have indeed had their ſhare in prompting revolutions, and dictating conſtitutions and codes of laws; but true wiſdom and genuine philanthropy have been little ſeen in theſe momentous tranſactions. Where guilt did not influence the makers of revolutions in the eſtabliſhment of their codes of laws, neceſſity impelled them to ſuch inconſiderate haſte, that liberty and the public good have ceaſed to be the objects, even of pre-

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tended conſideration; but expediency, convenience, or ſubſervience to ſome general ſcheme, in which the nations for whom laws have been made had no participation, and acknowledged no intereſt, have been ſubſtituted for all generous, ſublime, and liberal views. Among other events, the country to which this author belonged has been twice revolutionized (as the modern phraſe is) by force. Once, to the affliction of the people, it was called a republic; and lately the legal and beloved ſovereign has been driven from his throne, to make room for a low-born uſurper, ſupported by a foreign force alone. Under this legitimate ſovereign Filangieri wrote with freedom, on concerns the moſt important both to the governors and the governed, and was honoured and careſſed by the monarch whom modern injuſtice ſtigmatizes as a deſpot. Had any man written with equal boldneſs during the reign of pretended democratic liberty, or were he to do ſo under the rule of a ſovereign of the Bonaparte dynaſty, he would be deſpiſed as a madman or puniſhed as a traitor.

In examining the treatiſe now under conſideration, it is not intended to purſue the author regularly through all his ſtatements, or to notice every point on which he is intitled to approbation, or open to cenſure. So much has been written in England on every ſubject on which he treats, that the labour of ſuch an inveſtigation would be equally tedious and uſeleſs. It will ſuffice therefore to notice ſome particular poſitions, and to diſplay, in general, the views and mind of the author.

Filangieri has brought to the great taſk which employed him, qualifications in which both legiſlators and authors, who have made great exertions on the ſame ſubject, have been lamentably deficient—knowledge, temper, and moderation.

He begins by deducing the ſole and univerſal object of legiſlation from the origin of civil ſocieties, and while he reprobates the imaginary notion of miſanthropiſts, that, before the formation of civil ſociety, "man wandered, like the ſavage, in his native foreſt, wild and comfortless;" while he ſhows from all the circumſtances of his formation, and all his neceſſities, that man muſt at all times have formed ſome ſort of ſociety; he diſtinguiſhes this primitive ſociety from civil ſociety. Man did not renounce his independence till experience taught him the advantage of the ſacrifice. The principal objects of aſſociation are, to each individual, preſervation, which includes ſubſiſtence, and tranquillity, which includes ſecurity. To preſerve theſe effectually, he

inſiſts, that certain immutable rules are neceſſary to be clearly underſtood.

" The aſtoniſhing variety of the human mind and obſcure combination of our ideas, derived ſometimes from falſe and miſtaken data, though ſanctified by prejudice, forcibly demonſtrate the neceſſity of ſome certain guide to conduct us in the immenſe extent into which this ſcience branches out. How many evils might not the world have eſcaped, if man had been leſs confident of the powers of his own underſtanding, and liſtened to ſuch a guide!"

This obſervation he illuſtrates by referring to Sparta in ancient, and to France and Spain in modern hiſtory. England too is introduced, but the author laboured under a miſtake, prevalent at the time he wrote, but now ſufficiently exploded, that Britiſh greatneſs could not ſurvive the independence of America.—Laws are good either in an abſolute or relative ſenſe.

" The abſolute goodneſs of laws conſiſts in their agreement with the univerſal principles of morality common to all nations and all governments, and adapted to all climates. Natural right contains the immutable principles of eternal juſtice in every caſe, and it may eaſily be conceived what a fruitful ſource this is for legiſlation. Man cannot be ignorant of the rights of man, for they are neither the reſult of the ambiguous maxims of the moraliſt nor the uſeleſs and unproductive meditations of the philoſopher. They are the dictates of univerſal reaſon, and of that moral code, which the Author of Nature has imprinted on the heart of every individual of the human race. The ſavage of Nova Zembla or Otaheite is aware, as well as Locke, that he has no right to the beaſt killed at a diſtance in the chace by one of his tribe; that the produce of the ſoil belongs to the perſon who cultivates it, and cannot be transferred to him without the conſent of the proprietor; and that the life of another cannot be taken by him except in defence of his own. Yet ſuch is the melancholy condition of humanity, that even the ſage and virtuous Plato reaſons and expreſſes himſelf as an ignorant and iniquitous tyrant might be expected to do on the ſame ſubject. ' If a ſlave,' in his own defence,' he obſerves, ' puts a freeman to death, he is to be puniſhed as a parricide.' The Romans too were the authors of atrocious ordinances in this article of their code, and carried the infamy of their ſyſtem ſo far as to deny their ſlaves the common name of men. Of ſuch little eſtimation were their lives, that their murderers, by the Aquilian law, were condemned only to the puniſament preſcribed for the deſtruction of a domeſtic animal or horſe. Would Lycurgus, the wonder of antiquity, have condemned to a cruel and premature

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death weak and deformed infants, if he had ever read in the ſacred book of nature the unalterable precepts of univerſal preſervation? Would he allowed of the flagrant traffic of adultery, with the permiſſion of the huſband? Monteſquieu relates a law of Gundebald, King of Burgundy, by which the wife and ſon of a perſon who had committed felony became ſlaves if they did not diſcover it. He adds another of Rueſſuindus, which allowed the ſon of an adultreſs to accuſe her, and put the ſervants of the houſe to torture. And a law of Henry II. of France expoſes to a capital puniſhment the young and artleſs female who becomes the mother of a dead illegitimate child, without a previous declaration of her pregnancy to a magiſtrate.'"

Theſe laws the author cenſures with a ſtrength and deciſion, which from an abſtract conſideration of them may be juſtified, and even applauded. But legiſlators ſeldom, if ever, had, and certainly never again will have, the power framing a penal or moral code on abſtract principles. Men are formed and educated before the taſk of the legiſlator begins. Habits tending to the promotion of favourite vices, or to the ſuppreſſion of neceſſary virtues, are characteriſtics of whole ſocieties. The legiſlator, obliged to enter into conteſt with theſe habits, reverſes or confounds the pure notions of natural juſtice, and yet frequently produces the happieſt effects in ſocial regulation. Hard as ſome doctrines reſpecting ſlaves may appear, yet, if ſuch a claſs of men is deemed neceſſary in a ſtate, their numbers and their propenſity to rebellion may oblige even a wiſe and humane legiſlator to puniſh their faults with a ſeverity not juſtifiable in a mere abſtract view; or to adopt the ſtill harſher courſe of degrading them in the eye of the law below the condition of freemen, in regard to teſtimony, property, and life itſelf. In a ſimilar manner, when adultery and child-murder are prevalent, they who frame laws for preventing them may be obliged to puniſh with extreme ſeverity, and even to reſort to principles of conſtructive evidence, which, if drawn into general application, would be moſt unjuſt and deteſtable. Laws of this kind, which have been juſt and humane in their origin, may in their duration have become oppreſſive and ſanguinary; for this defect there is no remedy but that which is found in Britiſh juriſprudence and legiſlation; a jury formed amidſt the people whoſe delinquencies are to be examined, and whoſe rights are to be aſcertained, and a legiſlative body, deputed by and repreſenting that people, participating in all their feelings, bound to hear and intereſted to redreſs their grievances.

Beſide the agreement of laws with univerſal principles of morality, "the next object of the abſolute goodneſs of laws," the author obſerves, "is revelation. Conſidering it as the expanſion and modification of the univerſal principles of morality, the laws ſhould neither endeavour to oppoſe its progreſs nor weaken its effect. An attempt at either would be an attempt to ſhake the foundations of an edifice raiſed by the Great Being who has the firſt right to our obedience. Revelation ſhould be the legiſlator's guide. The decalogue alone contains within a few precepts every thing to be collected from an hundred volumes of morality. The duties of man to his fellow-creatures, to himſelf, and to his Maker, are clearly defined. A ſpirit of purity and piety breathes through the whole of the external and internal worſhip which it recommends. Superſtition and idolatry are equally proſcribed. The private peace of individuals and families, conjugal virtue, and public tranquillity, are the neceſſary conſequences. Of what ineſtimable advantage to legiſlators is not ſuch a perfect model! If indeed any brilliant inſtances of benevolence appear amidſt the errors and obſcurity of the European codes of law, they owe their luſtre to a religion, which in the recommendation from the altar of the offices of mutual affection and the tenets of equality, hath ſtrengthened the liberties of man by the prohibition of domeſtic ſlavery. This aged trunk, whoſe branches has overſhadowed almoſt the face of the whole earth, ſince the eſtabliſhment of Chriſtianity has ceaſed to encumber Europe. The triumph of reaſon and humanity is certainly our due, and neither the legiſlative code of Egypt, Greece, nor Rome, can ſtand a compariſon with that of the preſent time."

In this eulogy every Chriſtian muſt cordially agree, and every feeling man muſt pity, or abhor, thoſe raſh or guilty innovators, who, with ſo ineſtimable a model before them, rejected its pure and bleſſed doctrines, inſulted its founder, perſecuted its votaries, and in the exceſs of their inſanity waged war with the Deity himſelf.

On the relative goodneſs of laws Filangieri obſerves, that "the diverſity of characters, genius, diſpoſition, and inconſtancy of men, communicate their influence to political bodies, juſt as the defects of a particular part affect the whole. Nations do not reſemble nations, one government is not like another, and it appears that nature, deſirous of ſhewing her grandeur in a rich variety of phyſical productions, is not leſs anxious to diſplay her prodigies in the diverſity of moral bodies. Each government has its own peculiar impulſe, which forces it into action on ſome occaſions, in others leaves it in inaction. The manners of the preſent age will differ from a ſucceeding one, as they differ from thoſe of the age which is already paſt. In the ſame manner the intereſts

intereſts of nations change with the generations of mankind, and a few years, or the diſtance of a few leagues, may be ſufficient to convert into a public inconvenience or injury what at another time and in another place would have been a public benefit. We may therefore lay it down as an axiom, that the laws ought to follow this tremulous vibration in political bodies, and correſpond in ſome meaſure with their variations."

Illuſtrating theſe propoſitions by an exhibition of the oppoſite ſyſtems on which the laws of Athens and Sparta were formed, and the great eminence to which both republics attained,

"It may be aſked," he ſays, "whether of theſe two contrary ſyſtems was entitled to the preference? It was not poſſible for Sparta to have a better code than that given her by Lycurgus, nor Athens than that of Solon. The effects of theſe two ſyſtems were the ſame, notwithſtanding the difference of the two cauſes. Each was peculiarly adapted to its own republic, and this relative propriety between the laws and the ſtate of the nation which receives them is relative goodneſs."

From theſe ſpecimens it will be perceived, that Filangieri is a learned man and a profound thinker. To inveſtigate all his propoſitions would give riſe only to a tedious ſeries of political ſpeculations, and a general analyſis of his work would extend beyond the bounds which can fairly be allowed to this ſubject. It is therefore conſidered moſt adviſeable to ſelect from different parts of the work ſuch topics as appear moſt entitled to notice.

In the ninth chapter of his firſt book the author examines the ſimple modes of government, monarchy, ariſtocracy, and democracy. In the tenth he undertakes the inveſtigation of a mixed government, referring moſt particularly to that of England. On this ſubject he has ſhown more information than foreigners in general, although a want of preciſe knowledge, and a too ready belief of miſrepreſentations confidently repeated, have led him into ſome errors, and made him propoſe ſome whimſical ſchemes of impracticable reform.

The defects in the Engliſh ſyſtem are ſaid by this author to ariſe,

"1ſt, From the independence of the executive on the enacting power. It is a maxim of the Engliſh government," he obſerves, "that the king can do no wrong," and there is not any juriſdiction upon earth to which he is reſponſible. If the parliament were to uſurp this right, the national conſtitution would be deſtroyed, becauſe the legiſlative power would uſurp the exe-

cutive power, and by the nature of the government the latter is independent. The fundamental laws of the kingdom carry the idea ſtill further, and declare the perſon of the king to be "ſacred, even though the meaſures purſued in his reign be completely tyrannical and arbitrary." The ableſt Engliſh legal writers candidly indeed confeſs their laws have not foreſeen the caſe of a king who might wiſh to deſtroy the liberties of the people, and that if ſuch a caſe ſhould ever unfortunately happen, the only remedy would be one ſimilar to the Cretan inſurrections. To legitimate even the act which deprived James II. of the throne of England the legiſlative fiction was reſorted to, that by his quitting the kingdom he had abdicated the government, of which no power could have deprived him, notwithſtanding his attempts to overturn the conſtitution, and the open war he had declared againſt the liberties of the nation. The independence, therefore of the executive on the legiſlative power, a defect peculiar to this conſtitution, and founded on a prerogative not to be deſtroyed without deſtroying the conſtitution, appears to be the firſt evil which the legiſlature ſhould endeavour to remove.

"2. The ſecond defect is the ſecret and dangerous influence of the prince in the three bodies of the aſſembly that repreſent the ſovereignty."

Some reaſonings of the author on this point are thus illuſtrated:

"If James II. had applied to his parliament to eſtabliſh popery, and he had made uſe of the ſame inſtruments to reſtore it which his predeceſſors had employed to proſcribe it; if, inſtead of following the example of James I. his grandfather, or Charles I. his father, he had adopted the crafty policy of Henry VIII. or the prudent caution of Elizabeth; if he had, like them, made parliament the blind executioner, not only of his wiſhes but caprices; if he had not openly violated the conſtitution, by iſſuing unprecedented injunctions, and ſuſpending laws without the authority of parliament, the crown would not, in all probability, have been transferred to the head of the Prince of Orange, nor the nation have ruſhed into hoſtilities againſt the king. The ſingle reign of Henry VIII. proves inconteſtibly this truth. What had he not the audacity to commit under the auſpices of parliament? Of how many outrages againſt the liberties of his people, public ſecurity, decency, morality, and religion, was he not guilty? With the very aid of parliament he erected ſcaffolds, on which the mothers of the heirs of the throne expiated the diſgrace of having ſhared the bed of the moſt execrable of men. Almoſt with the hands of the two houſes he collected piles of faggots, on which the beſt ſubjects ended their days in the moſt dreadful torments. Was it not even the parliament that declared "the king's proclamations were to have the force of perpetual laws?"

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All the brutality of tyranny was adopted, in fact, by the obſequious ſenators of the day as the principles of juriſprudence, and the ſtrange and numerous felonies in the ſtatutes of this reign are only to be equalled by thoſe of Nero and Tiberius. That common madneſs of tyrants, the madneſs of attempting to rule over the minds as well as the body of man, which has coſt humanity ſo dearly, was even legitimated by the venerable aſſembly of thoſe times. What difference is to be found between the hiſtory of this prince and that of many monſters who bathed the throne on which they ſat in blood, except that the latter trembled in their iniquitous career, whilſt Henry VIII. was perfectly eaſy and ſecure under the ſhade of parliament.

" 3. The laſt inherent defect in the conſtitution is the continued fluctuation of power in the different bodies that divide it; a fluctuation difficult to be prevented, and which ultimately produces the inſtability of the conſtitution. England furniſhes a multitude of proofs in illuſtration of this truth. The hiſtory of this nation is the hiſtory of the revolutions in its conſtitution, to which the temper and character of the reigning monarch have almoſt always given a temporary tone. Under a weak prince, from the poverty of his abilities, or the concurrence of embarraſſing circumſtances, the two houſes have frequently uſurped a portion of the royal prerogative. To a high-ſpirited prince they have as often ſurrendered a part of their own privileges. From hence it may be collected, that the vigour of parliament has, in many inſtances, originated rather from ſome tranſient and accidental circumſtances than a ſolid and permanent cauſe. Were, unfortunately, any future deſcendant of the Houſe of Hanover to poſſeſs great talents without its hereditary virtues, without the benevolence and moderation which ſo eminently diſtinguiſh both the preſent monarch and every part of his family; were a tempeſtuous reign, expoſed to a foreign war and internal commotions at the ſame time, to be followed by a reign of peace, and there ſhould be no longer any obligation on the reigning monarch to treat his ſubjects with mildneſs, for the purpoſe of making them contribute more cheerfully to the vaſt burthen of their taxes, the bands of regal dignity might probably become more flexible, the parliament loſe its vigour, and the throne become again omnipotent. What happened under Cromwell is a proof of the poſſibility of the ſuppoſition. The ſovereignty acquired at that period an inſtantaneous aſcendency, and the nation ſtooped to the authority of an abſolute uſurper, with the mere ſhadow of the crown for his ſupport."

For the firſt of theſe defects in a mixed government the author acknowledges that the Britiſh legiſlature has made ample proviſion, by ſeparating the judicial from the regal authority,

authority, and making the judges, once appointed, irremoveable by the mere will, or on the death of the king.

Againſt the influence of the crown in parliament, he does not conſider the acts for excluding certain placemen ſufficient; but even were it ſo, as to the houſe of commons, there is no legiſlative barrier againſt that influence in the houſe of peers. As a remedy, Filangieri propoſes to leave all civil and military offices in the gift of the king, but that peers, ſpiritual and temporal, ſhould be created by the legiſlature, and expelled at pleaſure.

"If inſtead of being contrary to the nature of this conſtitution," he ſays, "it is conſiſtent with it, that the aſſembly which repreſents the ſovereignty ſhould have the right of conferring the honour of a ſeat in it on diſtinguiſhed merit, let it excluſively enjoy this illuſtrious privilege. Let it have the power of admitting into its boſom the individual who has rendered immortal ſervices to his country. Let patents of nobility, inſtead of being emanations from the prince, be teſtimonials of national gratitude, and evidences of honour and virtue. Let it have the ſole diſpoſal of all diſtinctions founded on public opinion, and, amongſt other privileges, *let it have the right of expelling its ſuſpected members, and let the expulſion exclude them from their country's ſervice and any office under the prince.* Let the number of the members be limited by the laws as much as poſſible. Let the two houſes, in the exerciſe of parliamentary munificence, or puniſhment of their own members, be uncontrouled and independent, even of the prince's negative. In the laſt place, let the legiſlation not content itſelf with preventing the corruption of the members of this auguſt aſſembly, but extend its care to prevent alſo the corruptions of the electors. Let it, with the joint aſſiſtance of education, rewards, and honours, endeavour to eſtabliſh morality, and awaken in them the love of glory, which is always united with real patriotiſm. When the infamous traffic in the ſale of the votes of the lower claſſes of the people ſhall be effectually ſuppreſſed, when abilities and integrity regularly influence their choice, and the laws exclude indigence, which is always ſuſpected of venality, from the right of electing, virtue, ſupported in the public aſſemblies by hope, fear, and morality, will rally the majority on the ſide of public intereſt. The nation will be truly free, and the poſſibilty of an united aſſembly of ſpirited and independent patriots will be demonſtrated."

In this part of his treatiſe the author proceeds from falſe premiſes to falſe concluſions. It is not true, however hardily it may have been aſſerted, that the crown does poſſeſs, in either houſe of parliament, an influence dangerous to liberty. At the time when Filangieri was writing, the Engliſh houſe of

of commons, in a moment of factious delirium, had pronounced a moſt abſurd vote reſpecting the influence of the crown, and a Neapolitan writer might pardonably take that for true which was affirmed by a majority of the repreſentatives of the Britiſh people. But the very paſſing of ſuch a reſolution was a refutation of the allegations on which it was founded; for if the influence of the crown had been ſo great as the demagogues pretended, it would have been effectually exerciſed in preventing ſuch a declaration. The previous tranſactions of the ſame reign, in which miniſtry after miniſtry had been expelled, becauſe the crown had not ſufficient influence in parliament to enable them to retain their places, was a convincing document againſt ſuch an aſſertion; and the ſubſequent events, in which the cabinet was repeatedly taken by ſtorm, and a junto held, while out of office, a ſufficient force in parliament to arreſt the operations of government, till the throne was fortified by an appeal to the people, form ample grounds for denying the truth of that vote on which Filangieri probably founded ſome of his opinions and reaſonings.

In the houſe of lords, whatever may be attributed to the biſhops, or whatever may be aſcribed to the power of the king, his influence is leſs certain than may be imagined. A peer once created, has attained the ſummit of his hopes, and, as he cannot be diſplaced, has nothing to fear. The biſhops are nearly in the ſame ſituation; a few may, if their minds are corrupt, model their political conduct by the hope of a beneficial tranſlation; but this expectation can operate only on very few, and the ignorant and illiberal alone will aſſume, even in the heat of political controverſy, that all who have attained the mitre have renounced the obligations of conſcience, honour, and patriotiſm. It was not ſo when both commons and peers ſhrunk before the power of James, and the public ſpirit which prevented the accompliſhment of his tyrannical intentions was excited by the calm vigour and temperate firmneſs of that learned and illuſtrious body. Among the temporal peers, the king can be ſuppoſed to influence only thoſe whom he has created. The deſcendants of thoſe who were called to their rank by his anceſtors, and the ſucceſſors of thoſe whom he himſelf has made, are not ſuppoſed to be bound by any ties, and their numbers muſt always greatly exceed any that the king can create or the miniſter can ſway. But over thoſe the king has made he can exercife no influence but that of office, which extends to very few, and always creates at leaſt one enemy for every friend. In an inveſtigation of the conduct of ſtateſmen, it

is not ſuppoſed that much will be expected from the operation of gratitude. A king who expects that all who have received their dignities from his hands will ſupport the meaſures of his government, or even refrain from propoſing and maintaining thoſe which are known to be moſt repugnant to his feelings and his conſcience, will find himſelf woefully deceived. The credit derived from his regard, the wealth enjoyed through his bounty, the influence originally obtained through his favour, will be employed in counteracting his meaſures, haraſſing his mind, and even in attempts to alienate the hearts and inflame the paſſions of his ſubjects, till the diſcuſſion of imaginary grievances, and the detail of pretended wrongs ſhall excite, not diſaffection alone, but conſpiracy and rebellion.

But if all the clamours againſt influence were well founded, few would agree in Filangieri's plan of reform. A houſe of peers elected, and the perſons compoſing it to be diſplaced by the vote of a majority, and then rendered incapable of holding any office, is an object too ludicrous and contemptible to bear conſideration. While the houſe of commons holds the national purſe, while miniſters are reſponſible, while the freedom of ſpeech is retained in parliament, and the freedom of the preſs and petition without, and while either houſe can addreſs his majeſty to remove obnoxious perſons, and can proſecute by impeachment, little danger is to be apprehended from the influence of the crown.

The ſcheme by which Filangieri propoſes to remove the laſt defect, the inſtability of the conſtitution, may be left to demonſtrate its own inefficacy without a comment.

"It has been laid down as a maxim, that to deprive the aſſembly of the right of altering or changing the fundamental laws which determine the form of the conſtitution would be to deſtroy the conſtitution itſelf. It ſhould be rendered therefore very difficult. The object might poſſibly be obtained by a determination that to change, alter, or introduce any fundamental law, a majority ſhould not be ſufficient, but that the propoſition ſhould paſs unanimouſly. This ſtrong remedy would not deprive the aſſembly of its right, which it can never loſe, though it might protect the conſtitution againſt the continual viciſſitudes which endanger its ſtability and ſafety. It would be a work of difficulty indeed to procure a perfect unanimity in the aſſembly, and it could only be expected in the ſingle caſe where the advantages from it appear ſo decided as to be univerſally deſired, and ſo ſtriking as to be univerſally perceived. The conſtitution in ſuch a caſe would rather be perfected than altered. It is, in-

deed, the only inſtance in which the "liberum veto" is uſeful even to a republic."

In the chapter which treats of the relation of the laws to the genius and diſpoſition of the people, the author, after inveſtigating with great ability the difference between the ancient and modern inhabitants of Europe, and ſome of its principal cauſes, enforces the neceſſity of counteracting the prevalent error in the characteriſtics of each nation by the prudent uſe of laws.

"Borrowing an example," he ſays, "from France, we there find a nation volatile, active, of great invention, of refined taſte, and with ſuch an exceſs of vanity as to give the moſt aſtoniſhing encouragement to the polite arts and elegant manufactures. In this nation the occupation of the huſbandman, which is far removed from every thing that can flatter vanity, has great need of a decided ſupport from the laws. Agriculture muſt be otherwiſe neglected and ruined. Without any attention whatever from the legiſlature, the arts and manufactures will always flouriſh, and the French faſhions will continue to give the taſte to Europe. The taſte of Paris will determine that of the neighbouring nations, and even the dreſs and ornaments of the female part of this voluptuous capital will be preferred to the chaſter but more ſimple graces of unaffected nature. This unbounded empire over the regions of taſte will be always in the power of the French without any encouragement from the ſtate, but without this encouragement the country will be uncultivated and languiſh, as it has already languiſhed, from the want of induſtry and tillage. Had the great Colbert perceived this truth, inſtead of ſacrificing agriculture to the arts, he would have combined the advantages of both, and the glory of his adminiſtration might not have been yet problematical.

"Southward of France we ſee a people of a different genius, diſpoſition, and character. In the Spaniard there is a certain degree of probity which embelliſhes his converſation, dignifies his friendſhips, and runs through the whole of his actions and engagements. His manners are, however, marked with an apparent ſtiffneſs; he has an attachment to ancient cuſtoms; he is ſuperſtitious; and from a ſpirit of pride ſuppoſes labour to be diſhonourable and exertion diſgraceful. The legiſlator in his application of the laws to this nation ſhould in ſome reſpects take advantage of the diſpoſition and character of the people, and in others ſhould correct them. The national integrity and honour, might be employed to promote their internal and external commerce, and their contracts might be ſtript of a great part of the pompous phraſeology which the legiſlature has introduced in other countries as bars againſt chicanery and fraud. Their natural ſtiffneſs might ſupport the auſterity of morals;

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the attachment to particular and ancient cuſtoms might teach the legiſlator, that the moſt uſeful innovation would probably at firſt be treated with contempt, and that, in conſequence, every new propoſition ſhould be weighed with caution, and adopted after the moſt prudential preparation. Their ſuperſtition ſhould point out the neceſſity in Spain of an inquiſition againſt an exceſs of credulity, and impoſtors who profit by it, inſtead of one againſt irreligion, which is not a Spaniſh vice; and the legiſlation ſhould be particularly attentive to the advancement of intellectual light and knowlege, in the progreſs of which the happineſs of this kingdom is ſo much concerned. In the laſt place, from the ſpirit of pride, that looks down with diſdain on labour and exertion, he might collect that Spain by its laws ſhould not merely render induſtry and exertion profitable in order to promote them, but ſhould ennoble and make them reſpectable, and for that purpoſe ſhould apply the very ſpirit of pride that deſpiſes to make them honourable."

In giving ſuch advice, the author ſhows himſelf much better ſkilled in the art of government, as tending to promote its beſt end, the happineſs of the people, than thoſe raſh pretenders, who, under the notion of reform, would ſubvert every thing; or thoſe imbecile and abject courtiers of popularity, who, inſtead of creating an impulſe in the public mind, wait for the diſcloſure of ſome prevailing paſſion or prejudice, that they may aſſume the merit of yielding to public opinion.

Filangieri inveſtigates, with much acuteneſs and learning, the fanciful opinions of Monteſquieu and others reſpecting the influence of climate. Noticing firſt, the great changes which have taken place, in proceſs of time, in the genius, manners, and character of people inhabiting the ſame ſpot, he proceeds,

"Is it to be acknowledged, that from the influence of climate the northern nations have been more paſſionately attached to liberty, when we ſee deſpotiſm eſtabliſh its empire in the ſuffocating ſands of Lybia and the frozen foreſts of the north; in the fertile plains of Indoſtan, and the dreary deſerts of Scythia? Is it to be believed that the north was deſtined to be free, when we ſee feudality extend its deſtructive roots in Ruſſia, Sweden, Hungary, Poland, and almoſt the whole of Europe? Is it to be ſuppoſed, that the influence of climate has condemned men to ſlavery, when the wandering Arab has eluded for ſo many ages the yoke of deſpotiſm, under which the Perſian, the Egyptian, and the Moor, upon his very borders, groan? Are not the independent Tartars and the Siberian ſlaves to be found under the ſame parallel? Are the frequent ſuicides in England, to be attributed to its climate, when we have an inſtance of no leſs than fifty in one year at Paris?

Paris? when Geneva has ten or twelve in a year; when in Rome during ſix centuries that of Lucretia was only known, and afterwards, without any alteration of the climate, within the ſpace of a few years, Cato, Brutus, Caſſius, and Anthony, fell by their own hands."

Yet, as it is not the habit of this author to adopt or reject ſyſtems in the groſs, he fixes on the following propoſitions as a rational medium between Monteſquieu and Hume.

"1. The climate has an influence over the phyſical and moral qualities of man as a concurrent but not an abſolute cauſe.

"2. Its influence is ſenſible and great in powerful climates, or very hot and very cold ones, but is ſcarcely diſcernible in temperate ones.

"3. The ſole poſition of a country reſpecting the ſun ought not to determine our opinion of its climate.

"4. Whatever be the force of this influence, the legiſlator ſhould not ſlight it. He ſhould counteract its effects where they are hurtful; ſhould take advantage of them where they are uſeful; and ſhould reſpect them where they are indifferent."

The fertility or ſterility of the ſoil, the local ſituation and extent of a country, and its religion, are conſidered in ſeparate chapters as objects of the relation of laws. On the laſt of theſe points Filangieri treats with a degree of ſound and rational piety which moſt advantageouſly diſtinguiſhes him from the mock philoſophers of the age, whoſe miſchievous ſpeculations have been at once its diſgrace and its ſcourge. After noticing the injuries which morality muſt have ſuſtained in the nations of the ancient heathen world, from the abandoned examples afforded in the lives of their deities, and the difficulty of reforming ſuch a ſyſtem of worſhip, without deſtroying the religion itſelf, he points out the great advantage of the Chriſtian diſpenſation, and the facility of reforming any errors which may prevail in practice, not by ſubverting, but by reſorting to, the principles of that religion.

"Europe," he ſays, "is now in poſſeſſion of a divine religion, which does not obſtruct but improve morality, and does not deſtroy but protect public ſociety and public order. To the menaces of the laws againſt offence it has added the idea of a juſt and omnipotent Judge, from whom neither walls nor darkneſs can conceal iniquity or crimes. It is this religion which reſtrains the paſſions, and is jealous not only of criminal actions, but criminal thoughts and wiſhes. It unites the individual with the individual; attaches the ſubject to the ſovereign; diſarms the injured, but directs the magiſtrate to revenge his wrongs. It preſcribes a worſhip and ſome ſacred ceremonies, but diſpenſes with

with them when the neceſſities of the ſtate require it. With ſuch a religion the legiſlator would have few embarraſſments, and it would be his duty to protect it from the inſults of incredulity and ſuperſtition. He ſhould ſtudy to preſerve its purity, which might be endangered by its enemies and its own imprudent miniſters. Theſe would be all the ſervices required of him, and in return for them they would authoriſe him to expect every advantage from religion. Such is the difference between the relation of the laws to a falſe religion and a true one. The principles which flow from the firſt muſt be principles of correction; from the latter, principles of ſimple protection, and the prevention of abuſes is the whole of this ſimple protection. A body of laws which limited the number of eccleſiaſtics to the real wants of religion; which equally prevented the clergy from rioting in opulence or ſinking into miſery; which, whilſt it deprived one part of the order of their temporal power, ſecured the reſt from poverty; which ſettled a regular and fixed ſtipend on every miniſter in proportion to his rank, his eccleſiaſtical dignity or functions, might prevent many abuſes of religion, and prove its firmeſt bulwark. It would add perſonal reverence to the ſanctity of the order, and augment the proſperity of the ſtate."

The firſt eight chapters of the ſecond book are devoted to the ſubject of population, a topic on which ſo much has been written ſince the time of Filangieri's ſpeculations, that there is little in his brief treatiſe to recommend it peculiarly to notice. The opinions are mild, humane and rational; in the collection of facts the author has fallen into occaſional miſtakes, by relying on ſpecious authorities, which were, however, generally believed at the time when he wrote.

The riches of nations, he obſerves, have three principal ſources; agriculture, the arts or manufactures, and commerce. Agriculture he conſiders as the point where all the economical lines ſhould meet and terminate. It ſhould be the ruling intereſt which directs and governs every inferior one, and at the ſame time be the eternal foundation on which the legiſlator ſhould erect the great edifice of national opulence. On theſe principles he examines the obſtacles which impede agriculture in three claſſes: Thoſe ariſing from the government or its adminiſtration; thoſe from the laws; and laſtly, thoſe from the immenſe grandeur (largeneſs) of the capitals. In his view of this ſubject Filangieri agrees with the beſt modern writers in decrying thoſe politicians who hope to create plenty by reſtraining the export of grain. He cites as an authority the Marquis de Galliani, author of *Dialogues ſur les Commerce des Grains*, and late years have produced a moſt able and intelligent aſſertor of the ſame opinions

opinions in Lord Sheffield. Among the cauſes which tend to oppreſs agriculture, Filangieri numbers the appeal from provincial tribunals to thoſe in the metropolis.

"The parties to the ſuits are often induced to attend their progreſs in perſon, and whilſt they ſtay in the metropolis their affairs in the country are neglected, and they ſometimes acquire an unfortunate attachment to the pleaſures or vices of the capital, which continues for the remainder of their lives. England is in a great meaſure free from this inconvenience. Its juries are always taken from the vicinage of the place where the cauſe of action is ſuppoſed to have ariſen; they have a foreman, and exerciſe their functions before one of the twelve judges. The kingdom is alſo divided into circuits, aſſizes are holden twice in every year for the trials of ſuits and criminal offences in the different counties, and as the ſtay of the judge is limited, from his preſence being neceſſary in the next county, if the jury do not agree in their verdict, the judge ſets out to finiſh his circuit, and the jury are under the neceſſity of following him *. The magiſtrates and judges, therefore, travel in England, and not the parties."

In treating of the arts and commerce, the author naturally examines the propriety of companies, corporations, and privileges of various kinds; the laws of debtor and creditor and of bankruptcy in different countries are alſo noticed, and a conſiderable ſhare of attention is beſtowed on taxation, the diſtribution of riches, and luxury. On all theſe ſubjects he diſplays his characteriſtic humanity and benevolence, and an extenſive information. That an Engliſh writer ſhould not agree with a Neapolitan in every aſſertion or argument advanced on theſe ſubjects cannot be matter of ſurpriſe; but perhaps it is as high a compliment as can be paid to the author in ſuch an eſſay as the preſent to ſay, that if aſſent is withheld from any propoſition, or conviction does not attend every argument, the ſentiment of eſteem and reſpect for an enlightened, induſtrious, and virtuous man, labouring for the benefit of all his fellow-creatures, and ſeeking their good by temperate and rational means, is never for a moment ſuſpended. Nor is it to be underſtood, that the diſſent here intimated extends to many particulars. Some

* "Such an inſtance has not, I believe, occurred in the modern hiſtory of Britiſh juriſprudence; but Filangieri appears to have the authority of the Lil. Aſſ. (fol. 40. pl. 11.) for his aſſertion." *Tranſlator.*

of his opinions are expreſſed with particular force, as the following:

"If the internal commerce of a kingdom be neceſſary for its external commerce, the firſt care of government ſhould be directed to the internal part of the ſtate. The conſtruction of roads and canals of communication, by facilitating the paſſage of the produce of the country, muſt facilitate its internal traffic, and are the greateſt encouragements that can be given to its internal commerce and induſtry. Bring men together, you make them laborious and induſtrious; ſeparate them, they are ſavages, incapable even of the idea of the degree of perfection to which they might aſcend."

It is not eaſy to read the following paſſage, without grieving at the deſtruction of the little free ſtates, whoſe utility and virtue it deſcribes and commemorates.

"Excluſive of the fruitfulneſs or ſterility of a ſoil, the ſituation of countries and their extent will naturally determine the ſpecies of commerce. A country which has but a trifling tract of territory, with a number of ports, but without canals or navigable rivers, is more adapted to the commerce of economy. On the contrary, one with a conſiderable extent of territory, with few ports, and only waſhed on one ſide by the ſea, ought to prefer the commerce of property to any other. Where an unfortunate ſituation is united with an unfortunate ſoil, if the country be a ſmall inland country, the legiſlator ſhould turn all his thoughts towards the promotion of the arts and manufactures; and they ſhould be the foundations of its trade and commerce. Geneva, by theſe means, without the advantage of the ſea, and almoſt without territory, is become one of the richeſt cities of Europe. By theſe means ſhe had the glory of aſſiſting Henry IV. during the war of the League, reſiſted the diſciplined troops of the Duke of Savoy, and triumphed over the treaſures and ferocious ambition of Philip II. By the ſame means many of the little German ſtates have lately flouriſhed, notwithſtanding the weakneſs of their ſovereigns, and the actual poverty of their inhabitants."

One more extract is given from the work of this learned and candid author, as it ſhows the juſtneſs of his views on a ſubject which has, of late years, occupied ſo much of the attention of the profligate barbarians who, by their aſcendancy over the deluded inhabitants of France, have ruled, in a great meaſure, the actions and opinions of the reſt of Europe. The ſubject is the deſtruction of Great Britain.

"Croſſing the channel," Filangieri ſays, after ſome obſervations on France, "we come to England. Almoſt all Europe declared

declared againſt her in a late war, and joined in the wiſh for the independence of her American colonies; and perhaps her national ſuperiority, her glory, the extent of her power, and her excluſive patriotiſm, which nearly reſembles that of ancient Rome, may have been the cauſe of the enmity or jealouſy of many other commercial nations. Notwithſtanding their prejudices, their enmity, or their jealouſy, Europe, far from being deſirous of the ruin of Great Britain, ought to fear it. Particular and univerſal intereſts are ſo much blended with each other, and ſo ſtrictly connected, that all the members of the great ſociety of Europe ſhould be as apprehenſive of any diſaſters that may happen to Great Britain, as Great Britain herſelf. If by any commotion a fatal change ſhould take place in England, and the genius that decides the fate of nations ſhould doom her to deſtruction; if weakened by a long and expenſive war, and bankrupt from the extent of her national debt, her liberty ſhould be exchanged for ſlavery, and ſhe become either the prey of a foreign tyrant or a native deſpot, what would be the ſituation of the reſt of Europe?

"France would undoubtedly be releaſed from a powerful and neighbouring enemy. Spain would recover what ſhe has been deprived of by Britiſh valour, and again ſee the pretended keys of the Mediterranean in her own poſſeſſion. Holland, the rival of Great Britain, notwithſtanding the loſs of an immenſe ſum by the failure of the Engliſh funds, would conſider herſelf repaid by the ruin of a nation as induſtrious and commercial as herſelf, with the ſuperior advantage of internal ſituation and external credit. Ruſſia, Denmark, and Sweden would ſee with pleaſure a power crumble into pieces that had extended its influence even to their own ſeas. But have theſe ſuppoſitions any ſolid principles to reſt upon, and are not theſe apparent advantages merely deluſive ones? Such a mighty revolution might be only the proof of the precarious ſituation of the reſt of Europe, and a preſage of ſimilar convulſions that might lead to its general ruin. Whenever the Engliſh foreign territories ſhall be detached from Great Britain, are the Spaniſh, Portugueſe, and French ones to be expected to continue under the government of theſe ſeveral ſtates? The thunder of independence has already ſhaken one part of America, and in time the ſhock will be inevitably communicated to this vaſt continent. America will then become from end to end independent of Europe, and the politician may juſtly aſk in thoſe circumſtances what will be our commerce? What will Europe have to barter for the produce of America, and how are Peruvians and Braſilians to be paid? Perhaps with the produce of Europe. The greateſt part, however, of European produce may be raiſed in America as ſoon as it is ſufficiently cultivated, and many of our manufactures and our arts already flouriſh in Pennſylvania. Are we to pay them with the produce of the Eaſt?

The loſs of America will alſo deprive us of the Eaſt Indian trade, which is now carried on at its expence, and by its means. Without the ſilver-mines of Potoſi we ſhould not be able to procure the ſpices of Aſia, nor the ſilks and muſlins of Coromandel. The commerce of Europe would therefore in all probability ſhare the fortune of that of England, and the ruin of the one would include the ruin of the other. Yet the abſurd ſpirit of jealouſy has blinded many of the European governments in ſuch a manner that they have themſelves prepared the materials which may one day contribute to their deſtruction, and offered all the aſſiſtance in their power to the very hands that may hereafter forge their chains."

Learning, induſtry, moderation, benevolence, piety, and a moſt exemplary ſelf-denial, are the characterics of Filangieri, as he diſplays himſelf in this work. To his tranſlator he owes the advantage of appearing before the Britiſh public with his ſtyle undeformed, and his ſenſe unpolluted. Sir R. Clayton has evidently beſtowed great pains on his taſk, and he has moſt honourably acquitted himſelf. Independently of the ſkill he has ſhown as a tranſlator, his learning, and the correctneſs of his judgment on many of the ſubjects treated by his author, have been diſplayed in notes, at once ornamental and beneficial to the work and honourable to himſelf.

ART. VII. *Oriental Cuſtoms: or an Illuſtration of the Sacred Scriptures, by an explanatory Application of the Cuſtoms and Manners of the Eaſtern Nations, and eſpecially the Jews, therein alluded to. Collected from the moſt celebrated Travellers, and the moſt eminent Critics. By Samuel Burder.* Vol. II. 8vo. 394 pp. 9s. Williams and Smith. 1807.

ON a former occaſion we have ſpoken favourably of the firſt volume of this work, the original idea of which was conceived and ſucceſsfully executed in four volumes by the learned Harmer. This work may, however, and indeed ought to be, conſidered as an intereſting and uſeful illuſtration of the ſacred Scriptures, from an examination into the manners of the Eaſtern nations as repreſented in the moſt authentic books of travels. Mr. Burder's reading muſt have been very extenſive and his diligence very great. He might, however, we think, have found ſomething to his purpoſe in the late travels in Africa, particularly in Bruce,

who had perpetually in view the manners and customs of the Jews. The following extract may be thought sufficient.

"No. 1285.—St. John ii. 1. *There was a marriage in Cana.*] The following circumstances, as connected with marriage, are too remarkable to be passed over unnoticed. 'Upon ordinary occasions it was usual to throw amongst the populace, as the procession moved along, money, sweetmeats, flowers, and other articles; which the people caught in cloths made for such occasions, stretched in a particular manner upon frames. With regard to money, however, there appears often to have been a mixture of economy, or rather of deception; which probably arose from the necessity of complying with a custom, that might be ill suited to the fortunes of some, and to the avarice of others: for we find that it was not uncommon to collect bad money, called *kelb*, at a low price, to throw away at nuptial processions.

"The bride on the day of marriage was conducted with great ceremony by her friends to her husband's house: and immediately on her arrival she made him a variety of presents; especially of household furniture, with a spear and a tent. There seems to be a curious similitude in some of these ceremonies to customs which prevailed among the old Germans, before they left their forests, as well as among the Gothic nations, after they were established in their conquests. Tacitus observes, that the German bridegrooms and brides made each other reciprocal presents, and particularly of arms and cattle. The gifts made to an Eastern bride appear likewise to have been upon the same principle with the morgengabe, or morning gift, which it was common for European husbands in the early and middle ages to present to his wife on the morning after marriage.'

RICHARDSON'S *Dissert. on the East*, p. 343.

"No. 1286.—ii. 9. *The ruler of the feast.*] It was the custom amongst the ancients at feasts to choose a king or master, to order how much each guest should drink, whom all the company were obliged to obey. He was chosen by throwing dice, upon the sides of which were engraven or painted the images of Saturn, Jupiter, Mars, Apollo, Venus, and Diana. He who threw up Venus was made king, as Horace insinuates: *Quem Venus dicet arbitrum bibendi*, b. ii. od. 7. whom Venus shall appoint judge of drinking.

"No. 1287.—iii. 10. *Art thou a master of Israel, and knowest not these things?*] There were several ceremonies to be performed by all who became Jewish proselytes. The first was circumcision: the second was washing or baptism: and the third was that of offering sacrifice. It was a common opinion among the Jews concerning those who had gone through all these ceremonies, that they ought to be looked upon as new-born infants: Maimonides says it in express terms. 'A Gentile who has become

come a proselyte, and a slave who is set at liberty, are both as it were new-born babes; which is the reason why those who before were their parents are now no longer so.' Hence it is evident that nothing could be more just than Christ's reproaching Nicodemus with his being a master in Israel, and yet being at the same time ignorant how a man could be born a second time.

FLEURY'S *Hist. of Israelites*, p. 201.

"No. 1288.—vi. 11. *And Jesus took the loaves, and when he had given thanks, he distributed to the disciples.*] Gratitude to God for the common blessings of providence is certainly the duty of those who enjoy them; and is very properly expressed by giving thanks on their reception. Such a practice we find to have prevailed both amongst heathens, Jews, and Christians.

"That it prevailed amongst the heathens is certain from the following testimonies. Athenæus says (*Deipnosoph.* lib. ii.) that in the famous regulation made by Amphictyon king of Athens with respect to the use of wine, both in sacrifices and at home, he required that the name of *Jupiter the sustainer* should be decently and reverently pronounced. The same writer (lib. iv. p. 149.) quotes Hermeias, an author extant in his time, who mentions a people in Egypt, inhabitants of the city of Naucratis, whose custom it was on certain occasions, after they had placed themselves in the usual posture of eating at the table, to rise again and kneel; the priest then chanted a grace according to a stated form amongst them, after which they joined in the meal in a solemn sacrificial manner. It was also a religious usage amongst the ancient Greeks, and derived to them from yet older ages. Clement of Alexandria informs us, that when they met together to refresh themselves with the juice of the grape, they sung a piece of music, which they called a scholion. Livy (lib. 39.) speaks of it as a settled custom amongst the old Romans, that they offered sacrifice and prayer to the gods at their meals. But one of the fullest testimonies to our purpose is given by Quintilian, (*Declam.* 301.) *Adisti mensam, ad quam cum venire cæpimus, deos invocamus.* We approached the table, and then invoked the gods.

"Trigantius, a jesuit, in his narrative of the expedition of their missionaries into China, (b. i. p. 69.) says of the Chinese, that 'before they place themselves for partaking of an entertainment, the person who makes it sets a vessel, either of gold, or silver, or marble, or some such valuable material, in a charger full of wine, which he holds with both his hands, and then makes a low bow to the person of chief quality or character at the table. Then from the hall or dining-room he goes into the porch or entry, where he again makes a very low bow, and, turning his face to the south, pours out this wine upon the ground as a thankful oblation to the Lord of heaven. After this, repeating his reverential obeisance, he returns into the hall.'

"As

"As to the ſentiments and behaviour of the Jews on this point, Joſephus, detailing the cuſtoms of the Eſſenes, ſays, that the prieſt begs a bleſſing before they preſume to take any nouriſhment; and it is looked upon as a great ſin to take or taſte before. And when the meal is over, the prieſt prays again; and the company with him bleſs and praiſe God, as their preſerver, and the donor of their life and nouriſhment. From the Hebrew ritual it appears, that the Jews had their hymns and pſalms of thankſgiving not only after eating their paſſover, but on a variety of other occaſions, at and after meals, and even between their ſeveral courſes and diſhes; as when the beſt of their wine was brought upon the table, or the fruit of the garden.

"The practice of the Jews is farther diſcovered by the conduct of Chriſt. After eating the paſſover, himſelf and the diſciples ſung an hymn, Matt. xxvi. 30. Learned men have thought this hymn to have been ſome ſtated form in uſe among the Jews. Others ſay it was part of the book of Pſalms. However that be, the Jews are ſaid to have their *zemiroth*, verſes or ſongs of thankſgiving, to this day. We may alſo obſerve, that when Chriſt ſupped with the two diſciples at Emmaus, *he took bread and bleſſed it*, Luke xxiv. 30.

"The primitive Chriſtians appear univerſally to have obſerved this cuſtom. We read that St. Paul *when he had ſpoken took bread, and gave thanks to God in the preſence of them all, and when he had broken it, began to eat*, Acts xxvii. 35. In the days immediately following the apoſtles, we trace this practice in the writings of the fathers, particularly in the Clementine conſtitutions, in Chryſoſtom, and Origen." P. 340.

Mr. Burder, as before, commences with the book of Geneſis, and proceeds regularly through the ſacred volume to the book of Revelations, explaining in the manner above repreſented certain paſſages which occur in each, or certain cuſtoms peculiar to the nations of the Eaſt.

ART. VIII. *The Hiſtory and Antiquities of the Church and City of Lichfield, containing its ancient and preſent State Civil and Eccleſiaſtical, collected from various public Records and other authentic Evidences. By the Rev. Thos. Harwood, F. S. A. late of Univerſity College, Oxford.* 4to. Cadell and Davies. 1l. 1s. 1806.

WHOEVER well performs an undertaking like this before us, muſt poſſeſs ſo many and ſuch various qualities and talents, that few can be expected to obtain perfect ſuc-

ceſs,

ceſs, and ſlighter failures and defects are entitled to great indulgence. It is not often that we meet with thoſe who combine ſolid acquirements of learning with acuteneſs of diſcrimination, ſagacity of remark, and diligence of enquiry. Yet where ancient inſtitutions are to be traced to their origin, the characters of their founders inveſtigated, memorials of remarkable perſonages detailed, charters, privileges, cuſtoms, with all their peculiarities and diſtinctions, animadverted upon and explained, all the qualities enumerated above, and others alſo, appear to be indiſpenſably neceſſary. The topography of our country has become of late years a favourite object of reſearch and enquiry, and ſome excellent productions of this kind have appeared ſince the introduction of the Britiſh Critic. If Mr. Harwood's work ſhall not appear to deſerve a place among the very firſt, it ſtands high above many, and is fairly to be claſſed in the middle rank, and is altogether a convenient and uſeful appendage to Britiſh topography. The volume commences with an account of the church and its antiquities, and this occupies the greater part of the work. It is too minute in ſome reſpects, and too inanimate in others. It is certainly very proper that we ſhould be able to learn who filled certain ſituations at certain times, when circumſtances may make it neceſſary; but it ſeems to be uſeleſsly ſwelling out a volume to print page after page of names of individuals, of whom no more is ſaid than that they lived and died.

The part we ſhall ſelect as a ſpecimen is the account of the celebrated Elias Aſhmole.

"Of Elias Aſhmole, a native of this city, the following account is extracted from his own diary:—

"I, Elias Aſhmole, was the ſon and only child of Simon Aſhmole *, of Lichfield, ſadler, eldeſt ſon of Mr. Thomas Aſhmole, twice bailiff of that corporation. I was born the 23d of May, 1617, and baptized on the 2d of June following, at St. Mary's church, in Lichfield. My ſponſors were, Mr. Chriſtopher Baxter, one of the proctors of the biſhop's court, and Mr. Offey, ſacriſt of the cathedral church.

"I was taught Latin at the grammar-ſchool, and became a choriſter in the cathedral church. Mr. Meſſenger, and, after

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"* Simon Aſhmole, who died in 1634, had paſſed many of his early years abroad. His firſt voyage was to Ireland with Robert, Earl of Eſſex; he alſo attended his ſon, who was afterwards ſo nearly connected with this city, into the Palatinate, and by whom he was much reſpected."

him,

him, Mr. Toby Henchman, taught me Latin. Mr. Henchman afterwards removed to Drayton, in Buckinghamshire.

"1645. The beginning of this year (as also part of the last) was spent at Oxford, by Mr. Hill, of Lichfield *, and myself, in soliciting the Parliament there against Colonel Bagot, Governor of Lichfield, for opposing the execution of the King's commission of excise, (Mr. Hill and myself being Commissioners); whereupon, Jan. 8, a letter was sent, to fetch the Colonel thither.

"1646, July 14. Lichfield Close was surrendered to the Parliament.

"..... July 31. Mr. Richard Harrison, Minister of Tetnall formerly, and afterwards of Lichfield. told me of my mother's death, and that she died about the 8th or 9th of July, of the plague; that city being visited this summer.

"1652. Oct. 3, Mr. Diot moved me to refer controversy between me and my uncle Ashmole.

"Oct. 3, 1653. Mr. Anthony Diot reconciled me to my uncle †.

"March 5, 1662. I sent a set of services and anthems to Lichfield cathedral, which cost me 16l. ‡

"Aug. 9, 1662. I bought Mr. Turnpennie's interest in the lease of Homerich lands.

"* John Hill, Esq. Town-clerk of Lichfield, resided at the Friery.

"† Their difference arose concerning a house which Elias claimed as his own.

"‡ The following letter accompanied this gift:—

"For my honoured friend, Mr. Zachary Turnepenny, Subchanter of the cathedrall church of Lichfield, at his house in the Close of Lichfield. (Carriage of the box paid for.)

"Mr. Subchanter,

"I have now sent downe by Mr. Rixam your Lichfield carrier, a sett of church services and anthems, for the use of yor quire; with two bookes of ruled paper, wherein to prick the organ parts for both; in all 12 bookes, and well bound, having the episcopall arms of yor see impresst on the foreside, and my owne upon the other. This is my first free-will offring, wch with a cherefull and willing minde, I dedicate to the service of yor. temple; and may as pious a use be made of them, in sounding forth the praises of the Almighty, as the donation hath sincerity of heart,

from yor. real friend and most humble serv^t.

Midle Temple, E. ASHMOLE."
May 3, 1662.

" Feb. 13, 1664. I gave 20l. towards the repair of Lichfield minſter.

" Jan. 17, 1666. I beſtowed on the Bailiffs of Lichfield * a large chaced ſilver bowl and cover, which coſt me 23l. 8s. 6d.

" Nov.

" * The following is the letter of thanks from the Corporation of Lichfield upon the receipt of this ſilver bowl, preſented to them by Mr. Aſhmole:—

" For the truly honoured Elias Aſhmole, Eſq. at his chamber in the Middle Temple, over Serjeant Maynard's chamber. In his abſence, to be left with the butler or porter of the Middle Temple, London.

" Honoured Sir,

" Upon Thurſday, being the 17th day of this inſtant January, (a day ever to be *rubrical* among our city remembrances) we received your *Tina argentea*, your munificent ſilver bowl, cloathed in its delivery with all thoſe rich circumſtances of advantage, that could poſſibly either enable the gift to beſpeak the goodneſs and prudence of the giver, or invite the faireſt acceptation in the receiver. For we conſider the perſon from whom:—It is the gift of an Elias, a herald not only proclaiming, but actually contributing good things to our city; and that by the hands of a Zacharias †, a faithful meſſenger, who, with the gift did emphatically communicate the ſenſe and good affection of the giver. And if we conſider the time is was preſented; it was the day of our Epiphany ſeſſions of the peace for this city, where our Bailiffs, High Steward, Sheriff, Grand Jury, and the reſt of the body politic of this ancient and loyal corporation, together with other perſons of quality, both of the clergy and laity, were convened together, and ſo became preſent at this great offering: as if ſome propitious ſtars ariſing in the Eaſt, had (at this time) gone before our Magus, ſteering its courſe to this our city of Litchfield, (the Sarepta of our Elias) and ſtood over the new erected pyramids of our cathedral, (where as yet a ſtar appears) darting its benign influence upon this poor, and loyal city, inviting the Magi from afar, to offer ſome tribute to it; a city that hath nothing to glory in, but its ancient and modern loyalty to God and Cæſar, evidenced by her ancient bearing in the city eſcoteheon, (three knights martyred) as ancient as the days of Diocletian, and her name ſignifying a field of blood then ſpilt, to which may be well added her modern and unparalleled loyalty to that bleſſed ſaint, (now in heaven) King Charles the Martyr; univerſally witneſſed by thoſe honourable marks, traces and wounds of loyalty, ſhe yet bears upon her perſons,

* Zacharias Turnpenny, Sacriſt of the cathedral.

temples,

" Nov. 25, 1667. I took a leaſe of the Moggs * in Lichfield from the Bailiffs, and this day paid 20l. part of 40l. fine.

" Jan. 11, 1668. Paid Mr. Rawlins, 20l. the remaining part of my fine for the Moggs at Lichfield.

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temples, ſtreets, and walls; (trophies of honour) ſufficiently blazing to the world the true heraldry of her ancient arms; nor have you only given us this great *cratera* (upon which you have wiſely impreſt our city-arms) to ſolace the beſt of the city, after their time of ſuffering, but like one of thoſe true Magi, that offered to Chriſt in his pooreſt condition, you have largely offered to the repair of his church, our ruined cathedral, which, by the unwearied labour, prudence, piety and charity of our good Biſhop †, a ſecond Cedda, and the charity of yourſelf, and others, happily depoſited in his hands, is (almoſt to a miracle) ſo well and ſo ſoon reſtored again. But you have likewiſe annually, and liberally offered, relieved, and refreſhed Chriſt in his members, the poor of our city ‡. And as if you intended piouſly to engroſs and cover all our neceſſities, under that warm and nouriſhing mantle of Elias, we have received intimation of your promiſes of greater good intended this city. Now, Sir, give us leave to conclude (having been already too tedious) by informing you that, according to your deſire, (upon the firſt receipt of your *Poculum Charitatis*, at the ſign of the George for England) we filled it with catholic wine, and devoted it a ſober health to our moſt gracious King, which (being of ſo large a continent) paſt the hands of thirty to pledge; nor did we forget yourſelf in the next place, being our great Mecænas; aſſuring you, that (God willing) we ſhall take courſe that this great *Tina argentea* ſhall, with our city mace, and other publick enſigns of dignity and authority, be carefully tranſmitted, by indenture, from Bailiffs to Bailiffs, in a continual ſucceſſion, ſo long as this ancient and loyal corporation, through the favour of princes (which, we hope, we ſhall never forfeit) ſhall have a charter to give it life and being. For which end, your many other other multiplied favours to this poor city, we, the preſent Bailiffs of this city do, in the name, and, by the deſire, of our whole company, return you moſt hearty thanks, ſubſcribing ourſelves, what we truly are,

" Sir, your obliged and faithful friends,
To ſerve you,

Lichfield, 26 Jan. 1666. JOHN BURNES, HEN. BAKER."

" * This word *Moggs*, (called in ancient deeds *le Mogges*) is probably a corruption of *bog*, a quagmire."

† Dr. Hacket. ‡ See page 369.

"Sept. 29, 1669. I let a leaſe of Hammerwich Lands to H. Aldrich, for ſeven years.

"Aug. 10, 1761. Went to Lichfield with my wife *, where we were entertained by the Bailiffs, at a dinner and a great banquet.

"Sept. 29, 1673. Renewed my leaſe of Hammerwich Lands, from the Vicars of Lichfield.

"Aug. 1, 1674. Lent Mr. Edward Hopkins, 400l. upon a mortgage of his lands in Little Pipe, near Lichfield.

"March 31, 1676. My brother Harriſon, of Lichfield, died †.

"July 2, 1677. I ſealed a leaſe of my houſe in Lichfield, to Mr. Falkingham, for eight years. Another, to Henry Aldrich, of the lands in Hammerwich, for ſeven years. Another, to Mr. William Webb, of the Moggs, in Lichfield, for eleven years.

"Aug. 1, 1677. Received my mortgage-money from Hopkins.

"Nov. 4, 1677. Mr. Rawlins, Town-clerk of Lichfield, acquainted me, that Mr. Richard Dyott, Parliament-man for that city, was likely to die; and that the Bailiffs, &c. were willing to chuſe me in his room: but I anſwered, I had no inclination to accept that honour, and therefore deſired him to give my thanks to all that were ſo well affected to me.

"Nov. 19, 1677. Having received ſeveral letters from Lichfield, to requeſt me to ſtand for a Parliament-man there, I at length conſented, provided it was not too late; and by attempting it by others for me, found it was ſo; for I found the Magiſtrates and friends not ſo cordial to me as I expected; and therefore drew off, and would not ſtand.

"May 17, 1682. George Smalridge was elected out of Weſtminſter School to go to Chriſt Church, in Oxford.

"April 26, 1683. Dr. Smallwood, Dean of Lichfield, died.

"March 2, 1685. I received an obliging letter from the Bailiffs, Juſtices, &c. of Lichfield; ſo alſo from the Dean; inviting me to ſtand to be one of their Burgeſſes for Parliament. I ſent them word that I would ſtand:

"March 3. Whereupon they ſet about getting votes for me, and I found the citizens very affectionate and hearty. About a fortnight after, my Lord Dartmouth told me, the King would take it kindly from me, if I would give way to Mr. Lewſon. Upon this I applied myſelf to my Lord Treaſurer, and deſired

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"* She was his third wife, the daughter of Sir William Dugdale."

"† He was Vicar of St. Mary's."

to

to know of him the King's pleaſure, by whom I found it was the King's deſire; and then I immediately wrote down, to acquaint my friends that I would reſign; but they would not believe my letter, which occaſioned me to go to the King, and let him know ſo much, who told me, he did not know I ſtood, when he gave Mr. Lewſon encouragement to go down; for if he had, he would not have done it. I told him, I was all obedience, which he took very kindly. I then wrote down again, to aſſure them I would ſit down; and ſo Mr. Lewſon, with the aſſiſtance of my votes, carried it at the day of election."

"To theſe minutes, it may be added, that Elias Aſhmole was ingenious and indefatigable, well ſkilled in ancient coins, chymiſtry, heraldry, and mathematics. K. Charles II. appointed him to the office of Windſor-Herald, employed him to give a deſcription of his medals, and aſſigned him the uſe of K. Henry VIIIth's Cloſet for that purpoſe. He was afterwards appointed Secretary of Surinam, in the Weſt Indies, and Comptroller of the Exciſe in England and Wales. The Univerſity of Oxford conferred upon him the degree of M. D.; the Inns of Court, the title of Barriſter at Law; and Dr. Plot dedicated to him his book, *De Origine Fontium.*

"In 1679, the Univerſity of Oxford began to erect a ſtately ſtructure, at the weſt end of the Theatre, as a convenient repoſitory for Aſhmole's curioſities and MSS. Over the entrance, in front, is inſcribed, "Muſæum Aſhmoleanum, *Schola naturalis hiſtoriæ, officina chymica.* The building was finiſhed March 20, 1683, in which this noble collection was depoſited. In this collection there are many curious MSS. relating to the hiſtory of Lichfield. In May, 1672, he preſented to the King his moſt elaborate treatiſe on the inſtitution of the Order of the Garter." He died May 18, 1692, in the 76th year of his age, and was interred in the ſouth aiſle of the church of Great Lambeth, under a black marble ſlab, near the veſtry door; upon which was the following inſcription, now ſo much worn, that few of the words are legible:—

Hic jacet inclytus Ille et eruditiſſimus
ELIAS ASHMOLE, Leichfeldenſis, Armiger:
Inter alia in republica munera,
Tributi in Cerviſias Contra-Rotulator *,
Fœcialis autem WINDSORIENSIS titulo
Per annos plurimos dignatus,
Qui poſt duo connubia in Uxorem duxit tertiam
ELIZABETHAM GULIELMI DUGDALE
Militis, Garteri, Principalis Regis Armorum filiam;
Mortem obiit 18 Maii, 1692; anno ætatis 76.
Sed durante Muſæo Aſhmoleano, Oxon.
Nunquam moriturus.

"* Comptroller of Exciſe, and Windſor Herald."

"Induſtry, perſeverance, curioſity, and exactneſs, may be allowed to Aſhmole in a high degree; and Anthony Wood has well characterized him as "the greateſt *virtuoſo*, or *curioſo*, that was ever known or read of in England, before his time."

"There is a half-length portrait of Aſhmole yet remaining at Blythe Hall, in Warwickſhire, the family reſidence of Sir William Dugdale. By his portrait, drawn by Neve, in 1664, in his herald's coat, he appears to have had a comely countenance, with long hair; and, in this painting, there is a view of Windſor in the back ground."

One of the moſt curious and intereſting parts of the book is the deſcription of the Guild and its conſtitution. P. 304. The character alſo, and account of Biſhop Hacket is entitled to commendation, and indeed ſo is the book itſelf taken altogether. The prints though not numerous are very neatly executed, and a very uſeful and copious index is ſubjoined.

BRITISH CATALOGUE.

POETRY.

ART. 9. *The Poetical Works of the late Mrs. Mary Robinſon, including many Pieces never before publiſhed; in three Volumes.* 8vo. 1l. 9s. Philips. 1806.

We remember the early appearance of this beautiful but unfortunate lady, with much approbation of her talents, and with ſincere regret for her misfortunes. Her poetical works are here collected. Many of them have received great encouragement from the public, and not undeſervedly. Some are here added which have not before appeared, among which we believe is the following elegant

MADRIGAL.

"LOVE was a little blooming boy,
Fond, innocent, and true,
His every ſmile was fraught with joy,
And every joy was new;
Till ſtealing from his mother's ſide,
The urchin loſt his way;
And wand'ring far o'er deſerts wide,
Thus, weeping, poured his lay:—

"O TIME, I'll dreſs thy locks of ſnow
With wreaths of fragrant flowers,
And all that rapture can beſtow
Shall deck thy fleeting hours;

But

But for one day, one little day,
Thy wings in pity ſpare,
That I may homeward bend my way,
For all my wreaths are there.

" TIME, cheated by his tears and ſighs,
The wily god confeſſed,
When ſoaring to his native ſkies,
He ſought his mother's breaſt.
Short was his bliſs! the treacherous boy
Was hurled from clime to clime,
And found amidſt his proudeſt joy
He'd ſtill the *wings of* TIME."

Theſe volumes are printed with great care and elegance, and will be an acceptable addition to all collections of the beſt modern Engliſh poetry.

ART. 10. *Poetical Recreations. By Anthony Harriſon.* 8vo. 2 vols. 12s. Faulder. 1806.

Theſe volumes are thus inſcribed:

" To the lovelieſt claſs of created beings, under whoſe kindling glance theſe humble flowrets firſt germinated; under whoſe cheering ſmile they have gradually expanded, and under whoſe perſuaſive influence they are now collected and adventurouſly expoſed to the chilling blaſts of public criticiſm.

" To the Britiſh Fair,

" This variegated bouquet is, with all due gratitude, reſpectfully dedicated by the humbleſt, yet moſt devoted of their adorers. A. H."

The reader of this dedication will eaſily conceive by what ſort of poetry it is accompanied, very flowery, conceited, and coxcomical. The following is as good a ſpecimen as any we can find.—

FROM THE FRENCH.

The Kiſs refuſed.

" O lovely Lydia, learn the cauſe,
Why I refuſe thy proffer'd lip;
Cold Age's kiſs may blight the roſe,
Such blooming ſweets I ſhould not ſip.

" Let winter leave to ardent ſpring
The juſt exchange of mutual love:
The hoary eld now droops my wing,
Fond memory no regret ſhall move.

" Tho' I decline the extatic bliſs,
Deem not my heart too cold to burn;
Ah no, I wave thy balmy kiſs,
Since I cannot the joy return.

" Yet once I felt Love's genial ray,
Once woo'd a maiden kind and fair,
I young as you, the maid as gay,
Ah then how ſweet our kiſſes were."

ART. 11. *The Progreſs of Love, a Poem. By Martin Kedgwin Maſters.* 12mo. 3s. 6d. Longman. 1807.

We do not know this writer, and are therefore neither diſpoſed to cenſure or commend him from any perſonal prejudice, but we are pleaſed with the frankneſs with which he honeſtly ſays, he did not compoſe his work to *amuſe a leiſure hour*, beguile the tedioufneſs of abſence, and ſo forth, but with the hope of obtaining literary reputation. To ſome portion of this we certainly think him entitled. His ſubject is indeed trite, but he has manifeſted a great deal of good feeling and good ſenſe in the conduct of his poem. There is alſo a moral tendency in his work, and we ſhould have thought a demonſtration of greater experience in writing. The following deſcription of the Æolian Lyre will be a ſufficient teſtimony of the writer's poetical taſte, and juſtify our aſſertion that the larger poem, though in blank verſe, will well pay the peruſal.

" Melodious offspring of creative art,
Whoſe ſtrains ethereal floating on mine ear
Of finer joys, the ſacred ſtreams impart,
Or huſh with dulcet ſounds each throbbing fear.

" Woo'd by the playful ſpirit of the breeze,
In myſtic harmony thou own'ſt thy flame,
While trembling ardors vibrate through thy frame,
Light as the Halcyon ſweeps o'er ſummer ſeas.

" In lofty grandeur now thy notes ariſe,
Ecſtatic, full, they ſpeak thy ſwelling joys;
Anon they ſink, repreſt by coy alarms,
In liquid ſoftneſs into ſilence arms.

" Celeſtial minſtrel, warbling child of air,
To me be all thy melting ſweetneſs given,
Steal me from ſenſe, and every earth-born care,
And waft my ſoul entranc'd in ſound to heaven."

Some very excellent advice is given in the ſecond book, which young perſons, in the circumſtances there repreſented, will do well to follow. The tales in this book are well told, and happily introduced. The apoſtrophe to a bluſh, in the third book, is very elegant.

" Hail beauteous fugitive, ethereal gueſt,
That glid'ſt a ſpirit through the tingling frame;
Colours fine maſter-piece, that lov'ſt to fling
Thy glowing veil o'er modeſty's ſweet form;

Fair

Fair virtues offspring then, when all her charms
To ſenſibility ſhe gave—all eyes
Behold thy birth indulgent—every heart
Inclines with fondneſs to thy mild appeal.
Still in my fav'rite fair oh let me view
Thy roſy fingers, tracing out freſh charms;
When the pure ſoul of delicacy mounts
In ſoft alarm, when through their ſilken fringe
Her eye-beams tremble in confuſed delight,
And, phœnix-like, thine ardent ſpirit flies
In the ſky-kindled flame that gave thee birth."

The concluſion preſents an animated picture of connubial happineſs.

ART. 12. *An Eſſay on Nature. By Henry Barwick, Officer of Exciſe. Stanſtead, near Hertford Herts.* 8vo. Price 1s. Button. 1807.

An officer of exciſe turned poet!! No, it wont do. Mr. Barwick muſt be ſatisfied with gauging caſks and weighing tobacco. He will never get to any *depth* in the ſtreams of Parnaſſus, nor be of any *weight* with the genuine diſciples of the Muſes.

ART. 13. *The Moorland Bard, or Poetical Recollections of a Weaver of the Moorlands of Staffordſhire. With Notes.* 2 vols. 12mo. 7s. Button. 1807.

This author has gained ſome credit by a work on Inſanity, of which the Reader may ſee an account in the Britiſh Critic of September, 1806. It is certainly no common thing for an individual, whoſe profeſſion is that of a weaver, to be a candidate for fame as a medical adviſer and a poet. The author has diſcloſed his name in this work, which we find to be Bakewell, of Cheadle, in Staffordſhire; and he has publiſhed theſe poetical trifles at the inſtance of a partial friend. That friend would have done a kinder part, if he had adviſed the ſuppreſſion of at leaſt many of theſe pieces. Wiſhing well to the writer, we have taken ſome pains to find a ſpecimen which may do him credit, but cannot meet with any better than this which follows:—

"LINES ON THE APPROACH OF WINTER.

"When trees their leaves begin to ſhed,
And ruſtling in my path are ſpread,
I ſigh when firſt the ſound I hear,
For Winter then is drawing near.

"When ſwallows in great numbers meet
And twittering *do* each other greet,
Their quick departure then I fear,
And think that Winter now is near.

"When

" When red-breasts *do* moſt ſweetly ſing,
And rival e'en the birds of Spring,
Tho' I *do* love their notes to hear,
They prove that Winter now is near.

" In various tints the groves are ſeen,
From brown to deepeſt ſhades of green;
Tho' ſights like theſe the eye may cheer,
They prove that Winter now is near.

" And when the huntſman's echoing horn
Cheerly awakes the ſlumbering morn,
Theſe ſounds, tho' pleaſing to the ear,
Do alſo prove that Winter's near.

" When ſpaniels ſnuff the tainted gale,
And the quick gunner ſtout and hale
Marks the fluſh'd covey, wing'd with fear,
It proves that Winter now is near.

" When firſt I hear the curfew bell
Solemn the hour of evening tell,
I ſadden at the ſound ſo drear,
And think that Winter now is near.

" When low'ring ſtorms with gloomy ſweep
Do o'er yon miſty mountains creep,
And gazing herds ſtand chilled with fear,
It proves that Winter now is near.

" Then turn to thoſe bleſt ſhores above,
From whence the joys ſhall ne'er remove,
Nor feel ſad changes of the year,
For one eternal Spring reigns there."

ART. 14. *Turf Houſe. A Poem. Founded on the Succeſs of William Pearce, a poor Man who reclaimed Twelve Acres of Swamp to Cultivation and Fertility; for which he received the Silver Medal and Fifteen Guineas from the Society for the Encouragement of Arts, &c. With an Appendix containing the Particulars of the Intereſting Fact.* 8vo. 1s. 6d. Bagſter. 1807.

The moſt intereſting part of this publication is the ſimple narrative at the end. We can ſay but little for the poetry, which, though exceedingly well intended, is extremely defective in all the eſſential requiſites of blank verſe, and is turgid, harſh, and unmuſical. What ear can endure,

" To charm and teach Europe and the world
Th' achievement of one ardent individual,
Of what your country might be, what it would be,
On what commenc'd his arduous undertaking."

ART.

ART. 15. *Stultifera Navis; qua omnium mortalium narratur ſtultitia. The Modern Ship of Fools. Ære perennius.* 12mo. 295 pp. 8s. Miller. 1807.

Alas! alas! how unlike the famous *Navis Stultifera* of Sebaſtian Brandt! In this ſhip the chief paſſenger is the author, who has nothing like a rival, in all the perſonages he brings forward. Never was a worſe bargain ſold for eight ſhillings, or even for eight pence. Vile, doggrel verſes, total abſence of wit and ſenſe, and perpetual notes, which notify nothing. There is nothing like attraction in the whole, except a ſlight coloured frontiſpiece by Atkinſon, and a wood cut of ſome fools in boats in the title page. To crown the extravagant folly of the whole, the author does not ſeem to be able even to pronounce the title of his own book; for if any credit can be given to the rhythm of the very ſilly couplet with which each ſection concludes, this wiſeacre calls the adjective "Stultifēra."

"Come, trim the boat, row on each Rara Avis,
Crowds flock to man my Stultifēra Navis."

Who would believe it poſſible that this execrable nonſenſe ſhould be repeated ſixty-ſix times in one ſmall book? We ſcorn to take the author at his word, and ſay that the laſt ſection is the only true one in the book; this would be too obvious. But if a ſpecimen be required of a performance ſo uncommonly bad, (and required it is, for otherwiſe its demerit would be incredible) let us take the 46th ſection.

"OF FOOLS WHO THINK NONE SO WISE AS THEMSELVES.

Αλλων, ιατρυς αντος ελκεσι βρων.
(for, αλλων ιατρος, αυτος ελκεσι βρυων.)
Stultus, niſi quod ipſe facit nil rectum putat.

"Here's one who boaſts conceit refin'd,
As if all ſenſe
By Providence,
To his wiſe pate had been conſign'd;
And plac'd in him ſuch ſterling reaſon
That to diſpute it were rank treaſon.

"In argument he'll knock you down,
With yes or no,
It muſt be ſo,
And if *preſumptive* you dare frown;
Take ſpecial care, he'll butt with horns of *Bos*,
For doubting one as famous as Delphos.

"Mark ye his countenance and air;
Which well might paſs,
For living braſs,

While,

While, bold and arrogant, his ſtare,
Beſpeaks to all that he's the cheriſh'd elf,
Of no one creature living—but himſelf.

"As the fierce tenant of ſome den
With one accord
By all abhorr'd,
This fool's turn'd forth from haunts of men,
For thoſe who would be all in others' ſight,
Are ſubject to the world's contempt and ſpite." P. 203.

Reader, if you judge of this ſtyle of writing (ſtyle forſooth!) as we do, you will pronounce at once that in this extract we have not only exemplified the work, but deſcribed the writer.

NOVELS.

ART. 16. *The Convict, or Navy Lieutenant, a Novel. By Mrs. Parſons, Author of the Miſer and his Family, Murray Houſe, the Myſterious Viſit, &c.* 12mo. 4 vols. 1l. Hatchard. 1807.

This Novel is a combination of Novels, each of which, but that we preſume the author's inventive fancy diſdained it, might have been eaſily expanded into two or more volumes. The incidents are not quite within the pale of probability; but the narrative is kept up with much ſpirit and conſiſtency; and much knowledge of human manners is demonſtrated. The cataſtrophe is very ingeniouſly brought about, and worked up with much real pathos.

ART. 17. *Drelincourt and Rodalvi, or Memoirs of Two Noble Families, a Novel, in Three Volumes. By Mrs. Byron, Author of Anti-Delphine.* 12mo. 3 vols. 12s. Mawman. 1807.

This Novel is founded on a very improbable attachment between an Italian and Engliſh family, and a mixture of the manners of two nations, which do not by any means aſſimilate. But it ſeems the production of an elegant and poliſhed mind, and contains many intereſting remarks and ſentiments. We hope, that among our Engliſh Females of Faſhion there are few Miſs Claytons, and we do not think that there are many Lady Mauds. We have however been agreeably detained by the narrative, many incidents of which are well and ingeniouſly imagined.

ART. 18. *But Which? or Domeſtic Grievances of the Wolmore Family. By the Author of Leopold.* 12mo. 2 vols. 8s. Bentley. 1807.

A young woman marries a rich knight, to ſave her mother from priſon. They live unhappily, and the wife, when in a ſtate

of

of pregnancy, leaves her huſband. On her delivery, he goes to claim his child, but the mother produces two infants to him, a boy and a girl, telling him, that one of theſe is his own child, *but which*, ſhe leaves him to find out. Upon this ridiculous incident is founded a tiſſue of ſtrange, incoherent, and prepoſterous adventures. There is ſome humour and ſome originality in the character of Iſaac, but, as a whole, it is really very dull.

ART. 19. *The Stranger in London, or Travels in Great Britain; containing Remarks on the Politics, Laws, Manners, Cuſtoms, and diſtinguiſhed Characters of that Country, and chiefly its Metropolis; with Criticiſms on the Stage; the Whole interſperſed with a Variety of characteriſtic Anecdotes. From the German of Goede.* 12mo. 3 vols. 15s. Matthews and Leigh. 1807.

This book has not much the appearance of being produced by a foreigner; if it was, much has been interwoven in the tranſlation of political opinion and attachment. It does not communicate much amuſement to the Engliſh reader, to whom the metropolis and its ſcenes and characters muſt be ſo familiar. It may be entertaining and uſeful to a ſtranger. The leaning on the political ſide is to Mr. Fox and his party, but there are no remarks or animadverſions with which John Bull can be diſpleaſed. Miſs Burney is called Mrs. D'Albrey, her real name is D'Arblay.

TRAVELS.

ART. 20. *Some Account of New Zealand, particularly the Bay of Iſlands and ſurrounding Country; with a Deſcription of the Religion and Government, Language, Arts, Manufactures, Manners, and Cuſtoms of the Natives, &c. &c. By John Savage, Surgeon and Correſponding Member of the Royal Jennerian Society.* 8vo. 5s. 6d. Murray. 1807.

New Zealand is an iſland in the Pacific Ocean, nearly on a parallel with Van Diemen's land, and of conſiderable extent and population. Yet it does appear that any voyager, ſince the time of Captain Cook, has mentioned it. This conciſe account is therefore acceptable, which we doubt not is a faithful deſcription of all that the writer ſaw of this nation and their manners, which was not a great deal. He however brought with him to this country a native of the place, who, of courſe, communicated what he knew of his countrymen. But the book is particularly valuable, from its exhibiting a copious vocabulary of the language. The repreſentation of the behaviour of Mayhanger, the native's behaviour while in this country, muſt intereſt; and the volume altogether, though not of an extent to juſtify the promiſe of its title page, is an acceptable addition to works of the kind. A well engraved head of one of the Chiefs of New Zealand is prefixed.

ART.

ART. 21. *Obſervations on a Journey through Spain and Italy to Naples, and thence to Smyrna and Conſtantinople, comprifing a Deſcription of the principal Places in that Route; and Remarks on the preſent national and political State of theſe Countries. By Robert Semple, Author of Walks and Sketches at the Cape of Good Hope, and of Charles Ellit.* 8vo. 2 vols. 10s. 6d. Baldwin. 1807.

This writer is greatly improved ſince the publication of the two works mentioned in the title page. His ſtyle his more animated, his narrative more intereſting, and he exhibits evident demonſtration of the advantage of experience. He has here produced two very entertaining little volumes, which we have read with much ſatisfaction. Mr. Semple is an American, and travelled without moleſtation through the places he deſcribes. He does not attempt to detain his reader with long and tedious deſcriptions of places, pictures, buildings which have been a thouſand times detailed, but he relates the incidents and the route of his journey in a lively and pleaſing manner. The whole is very amuſing, but we ſhall only tranſcribe one ſhort paſſage, which relates to the memorable victory of Trafalgar. The author was on his way from Madrid to Cadiz, at the time that this battle took place, when he arrived at that city, the effects of that dreadful engagement became very plainly viſible—many curious facts are related, after which the narrative thus proceeds:

"Finally it was intereſting to obſerve the different effect produced on the Spaniards and French, by a common calamity.—The Spaniard, more than uſually grave and ſedate, plunged into a profound melancholy, ſeemed to ſtruggle with himſelf, whether he ſhould ſeek, within his ſoul, freſh reſources againſt unwilling enemies, or turn his rage againſt his perfidious allies. The French, on the contrary, were now beginning to mingle threats and indecent oaths, with thoſe occaſional fits of melancholy, which repeated and repeated proofs of defeat ſtill continued to preſs upon them, as it were in ſpite of their endeavours to the contrary.—Not one of them but would tell you, that if every ſhip had fought like his, the Engliſh would have been utterly defeated. Contiguous to my ſmall apartment at the Poſada *(Inn)*, was a hall, where a party of five-and-twenty or thirty French ſoldiers were aſſembled every day at an early hour to dinner. The commencement of their meeting was generally ſilent, but as the repaſt went on, and the wine paſſed round, they grew loud in diſcourſe and boaſtings. One had ſlain five Engliſhmen with his own hand, another ſeven, and ſome could not even tell how many they had rid the world of. One more modeſt than the reſt had only killed three—but how did this happen? An Engliſh veſſel was preparing to board the ſhip in which he was—"a l' abordage" was the univerſal cry of the French; meanwhile an unfortunate Engliſhman appeared ready to leap on board, when the

ſhips

ſhips were almoſt locked together; this hero brought him down like a crow; a ſecond took his place, and ſhared the ſame fate. Strange as it may appear to wondering poſterity, a third ſucceeded, and was immediately ſent to follow his companions into the profound abyſs—"after this," cried he, with a loud oath, "no more of them ſhewed themſelves there; *non non*," exclaimed his comrades, "*apres cela ils ne s'y ſont plus montrés*," and immediately ten of them began to talk at once."

AGRICULTURE.

ART. 22. *Obſervations on the Utility, Form, and Management of Water Meadows; and the Draining and Irrigating of Peat Bogs; with an Account of Priſley Bog, and other Extraordinary Improvements, conducted for his Grace the Duke of Bedford, Thomas William Coke, Eſq. M. P. and others. By William Smith, Engineer and Mineralogiſt.* 8vo. 121 pp. 10s. 6d. Bacon, Norwich; Longman, London. 1806.

The dedication contains a paſſage ſo ſtriking, that we cannot abſtain from producing it. Mr. S. affirms of his patron, Mr. Coke, M. P. for Norfolk, that he is "more beloved and reſpected by a larger proportion of the inhabitants of his own county, than can be ſaid of *any other individual, of any county in the kingdom.*" P. iv. We are by no means inclined to diſpute this point; but before we affirm it, we muſt know the character and merits of *every individual in every county in the kingdom.* How contracted is the circle of our acquaintance, compared with that of *Mr. Smith!* And what an immenſe number of excellent men muſt be intimately known to, and exactly eſtimated by him! But the knowledge and wiſdom of modern agriculturiſts has (ſurely) no bounds!

Mr. S. gives ſtrong advice againſt farmers ſons learning *Latin.* We agree with him, if he means thoſe who are to live as private perſons, and by induſtry in their calling: but if a conſiderable fortune, or reſpectable connexions, be likely to introduce them into public ſituations, or among well-educated neighbours, then we muſt beſpeak for them a little *claſſical inſtruction*, which no man deſpiſes who has received it in any proper degree. In theſe days, how many rich farmers are called to be deputy lieutenants and juſtices of the peace? Now *Latin* is very uſeful in reading acts of parliament; nay, the very firſt words of every act are in that language. Without ſome tincture of *Latin*, there is danger that *Engliſh* may not be written correctly. We once knew a well-intending magiſtrate—*a farmer*—who excelled in penmanſhip, arithmetic, and menſuration; but having no Latin, and little Engliſh learning, he could not write a ſentence without ſeveral grammatical inaccuracies, and even ſome laughable miſ-ſpellings.

On

On this account his letters (in which he diſplayed excellent penmanſhip) though very far from being witty, always occaſioned great merriment. But let us proceed to the proper ſubjects of this book; the ſtyle of which being very diffuſe, we muſt be ſatisfied with giving a general account of it.

The ſubjects here diſcuſſed are—the origin and antiquity—the advantages—formation and management of water-meads; the Priſley Bog, &c.

The great improvement which Mr. S. profeſſes to have made upon Mr. Elkington's plans for draining is this;—that he makes lands *fruitful* and highly *valuable*, which Mr. E. had merely made *dry*.

We muſt leave the deciſion of this queſtion, which is very important, to time and experience; adviſing Mr. S. to reduce the price of his book, by omitting one-fourth of his panegyrics upon himſelf and his patrons; by printing it on common paper; and ſtriking out the poetry diſplayed at the beginning, with the flying eagles, horſes, &c. at the end of each chapter! The reaſonable price of the work cannot then exceed *two ſhillings and ſixpence*.

LAW.

ART. 23. *Documents and Obſervations, tending to ſhew a Probability of the Innocence of John Holloway and Owen Haggerty, who were executed on Monday, the 23d of February, 1807, as the Murderers of Mr. Steele. By James Harmer, Attorney at Law.* 89 pp. 3s. Jones. 1807.

Mr. Harmer was ſolicitor for the priſoners, and after their execution, conſidered it a part of his duty to make more extenſive inquiries into the circumſtances of their caſe than he had previouſly been able to effect; and the reſult was the conviction in his mind which produced the preſent publication. It is a juſt tribute to the induſtry and ability of Mr. Harmer, to ſay that he has written a very able pamphlet, but he has not ſucceeded, in our opinion, in eſtabliſhing the innocence of his clients. The circumſtances on which he principally relies are, the infamous character of Handfield, the accomplice with, and chief witneſs againſt, the priſoners; the deficiency in his teſtimony of all circumſtances, except thoſe which he might have learnt from common converſation and the Newſpapers; ſome ſlight apparent incongruity in the evidence of one of the witneſſes, as to the time during which the priſoners and the accomplice had been acquainted with each other; and the ſtrong and ſolemn proteſtations of innocence in which the priſoners perſiſted to the laſt moment. On the laſt point it is certainly a great ſatisfaction to learn that they felt all the ſentiments which became their ſituation; that they ſought the comforts of religion; expreſſed penitence for the undoubted crimes of their paſt lives; and forgave the man to whom, according to their own repreſentation, they owed a death, not only untimely, but unjuſt. Yet with all the

compaſſion which conduct ſo meritorious is calculated to excite, they who know any thing of the ſyſtem which governs the conduct of criminals in ſuch a ſituation, will not place too much confidence in their aſſertions of innocence; they are made on ſo many occaſions, and perſiſted in with ſuch deſperate reſolution, that they can properly be conſidered only as part of a regular attack on the feelings of juries and the paſſions of the public, made by thoſe who are ſure to ſuffer, in favour of thoſe who may ſubſequently be accuſed.

It is not very uſual, though by no means unprecedented, for profeſſional men to publiſh appeals in behalf of convicted offenders. In general it is a practice not much to be commended; in caſes like the preſent, it is peculiarly cenſurable. It is the ſacred duty of a Jury to weigh with attention, the circumſtances and appearances which give credibility to evidence, and which tend to fix or remove the probability of guilt; and, although human judgment can in no caſe be infallible, ſtill, it is much to the intereſt of juſtice, and of the higheſt importance to the ſatisfaction and comfort of ſociety, that the deciſions of Juries ſhould never be publicly arraigned, unleſs diſhoneſty, perverſeneſs, or, at leaſt, a culpable degree of ignorance, can be imputed to them. Mr. Harmer, very honeſtly and liberally guards the character of this Jury from any ſuch inſinuations, but the tendency of his publication is ſuch as to render any of them, on whoſe minds it may chance to make an impreſſion, uneaſy, diſſatisfied, and anxious leſt ſome incident ſhould occur, (a confeſſion of Handfield for example) which might embitter all the remaining moments of their lives. No man can be thoroughly at eaſe, who has no defence againſt a poſitive wrong, ſo great as that of deſtroying the life of man, but the recollection of virtuous intention. No man can have a right to inflict on others in ſuch circumſtances, the anticipated pain of even a conjecture that they may have done ſo great a wrong. Suppoſing the caſe already ſurmiſed, that Handfield ſhould confeſs that his whole evidence was falſe, the individuals who compoſed the Jury, whatever pain they might feel, would at leaſt conſole themſelves with the reflection, that any other men might have been deceived as well as themſelves; but Mr. Harmer endeavours to deprive them of this conſolation; for if his arguments were admitted, it muſt follow, that with a moderate exertion of ſagacity, they might have found the clue to the truth, and ought to have preſerved two lives, moſt unjuſtly ſacrificed. This pamphlet goes further; it tends to deprive of praiſe, at leaſt, if not to implicate in cenſure, the valuable Magiſtrate (Mr. Nares) to whoſe induſtry and ſagacity the public was indebted for the inveſtigation of this affair. Far from agreeing in any ſuch cenſure, we are firmly of opinion, that few inſtances can be found where the

functions of a liberal police, promoting juſtice, without encroaching on liberty, have been more conſpicuouſly and honourably exerciſed.

In ſumming up the evidence on this trial, Mr. Juſtice Le Blanc laboured very diligently, (and it was his duty to do ſo) to place every fact in the light moſt favourable to the culprits; the Jury retired to conſult, and returned with a verdict, Guilty.—Had the Learned Judge conſidered this verdict as improper, can there be a doubt that he would have applied to government for a reſpite, and afterward for a conditional pardon?—but on the contrary, he let the law take its courſe, ſatisfied with having fulfilled the duties of his ſtation, and convinced that the Jury had not been deficient in attention to the performance of theirs.

Leaving the aſſeverations of the priſoners out of the queſtion, and they, in courſe, could not affect the minds of the Jury, what muſt we believe in order to ſuppoſe Holloway and Haggerty not guilty? We muſt believe Handfield, being convicted of a crime, and ſentenced to a puniſhment, ſhort of capital, revolves in his mind the means of obtaining his diſcharge. He recollects that an offence of great notoriety and public intereſt was committed four years before that time. He knows nothing of the matter, except from public report, and from ſuch information as he had picked up while a ſoldier in Hounſlow Barracks, or while driver of a poſt-chaiſe on that road. He knows that his own evidence will not weigh a feather with a Jury, unleſs in ſome degree corroborated, and he reſolves to accuſe two men, of bad character indeed, but innocent and ignorant of the murder in queſtion. Thus to eſcape from the hulks, he is to accuſe himſelf of a capital crime, and with all the defects of his character, to ſtand up in a Court of Juſtice, with a certainty of being hanged on his own confeſſion, (for his pardon did not protect him as to that offence) if it ſhould happen that, either a Magiſtrate, or a Jury, ſhould diſbelieve what he ſwore. This is a great deal to believe; but what follows? He takes this deſperate ſtep; lays his charge; the parties are apprehended; one ſhows ſigns of guilt; both evade queſtions; and although proved to be old acquaintance, deny all knowledge of each other. They are tried, and there is not the leaſt attempt to exculpate either; not even to prove that they were in ſeparate places or employments about the time alleged. But further; the converſations between theſe men, which were ſworn to by Biſhop, the officer, cannot, by any art, be ſo explained, as not to leave on the mind a full conviction that the parties were well acquainted with each other, and accomplices in a guilty act, from which they hoped to eſcape, not by their own innocence, but by the bad character of the witneſs who appeared againſt them. That this man was of the moſt infamous deſcription, is certain; perhaps he may, when on the point of ſuffering for ſome other crime, confeſs that theſe men were unjuſtly ſentenced. If he were to do ſo, his declaration ought not

to

to be believed, becauſe malefactors, at the time of execution, frequently confeſs crimes of which they are not guilty, or for which others have been condemned, for the ſake of embarraſſing juſtice, and favouring the eſcape of future delinquents. Perhaps Holloway and Haggerty may have paid the penalty of a crime which they had not committed; to aſcertain this fact belongs to Omniſcience alone; but every circumſtance which can determine human judgment in a doubtful caſe, ſeems, at the trial, to have weighed againſt them, and to have preponderated rightly in the minds of the Jury. Nor does it appear from the depoſitions annexed to Mr. Harmer's pamphlet, that the converſations there ſtated, incoherent and inconcluſive as they are, could have produced the acquittal of the priſoners if they had been given in evidence; nor is it eaſy to ſuppoſe that a Jury would have believed the witneſs wicked and fooliſh enough to have forfeited his own life, in order to attack the lives of two innocent men by a groſs perjury, even if they had known what theſe depoſitions contain, that Handfield, in fits of paſſion, beat a man in bed, and tore his ſhirt; daſhed a puppy-dog againſt a wall; or ſpoke of Mr. Aris's men in the terms, and with the horrible threats which are in daily and continual uſe among the inhabitants of St. Giles's.

Mr. Harmer is intitled to the praiſe of being a diligent inquirer, an acute reaſoner, and a perſpicuous writer; theſe qualities, exerciſed on ſome better occaſion, may procure thoſe unqualified expreſſions of approbation for a future eſſay which we cannot beſtow on the preſent.

POLITICS.

ART. 24. *The State of the Caſe. Addreſſed to Lord Grenville and Lord Howick.* 8vo. 70 pp. Hatchard. 1807.

As the "Caſe" here ſtated has, ſince the publication of this tract, been decided by the general voice of the nation, it is the leſs neceſſary to go into a full diſcuſſion of the matters which it contains.

Without entering into the merits of what is call'd "the Catholic bill," the author before us takes a view of the conduct of the late Miniſters in that tranſaction, as ſtated by Lord Grenville in the Houſe of Lords, and by Lord Howick in the Houſe of Commons. For this conduct he arraigns them as "having violated their oath of ſecrecy, trampled on the principles of honour and confidence, unneceſſarily at leaſt proclaimed the ſecrets of the King's cloſet, invited their adherents in either houſe to ſupport their factious cabals againſt their ſucceſſors, and called on the people at large to ſit in judgment on their Sovereign, arraigned before their tribunal on the *ex parte* evidence of men who had

been officially charged with the protection of his honour, and the defence of his prerogative."

On theſe charges againſt the late miniſters, the author expatiates with ability, and ſupports them by ſome arguments which, in our opinion, would not eaſily be refuted. Some other political topics are alſo incidentally treated; and this tract is certainly worth the attention of thoſe who may wiſh for further information on a ſubject which ſo lately intereſted the feelings of the nation.

POOR.

ART. 25. *A Letter to the Honourable and Right Reverend the Lord Biſhop of Durham, Preſident of the Society for bettering the Condition of the Poor, on the Principle and Detail of the Meaſures now under the Conſideration of Parliament, for promoting and encouraging Induſtry, and for the Relief and Regulation of the Poor. By Thomas Bernard, Eſq.* 8vo. 2s. Hatchard. 1807.

We have peruſed with particular ſatisfaction and impreſſion his temperate and maſterly expoſtulation, on the ſubject of Mr. Whitbread's bill for the regulation of the poor. Did that gentleman not know that a ſociety, profeſſing the ſame object with himſelf, and compoſed of ſome of the moſt diſtinguiſhed individuals of the country, both for rank and ability, had exiſted for ten years. If he did know, is it not ſupriſing that his firſt application for advice and co-operation ſhould not be made to them? As Mr. Whitbread has not done this, the preſent writer, who has ever been a moſt active member of that valuable ſociety, here offers ſome ſuggeſtions on the principle and detail of the bill, pointing out ſome obvious defects, and animadverting upon them with great candour and liberality.

We are entirely of opinion with Mr. Bernard, that the overſeers ſhould be enabled, *without the conſent of the veſtry*, to "board infants and weak and incapacitated perſons with their relations and friends." We have ſeen great miſchief ariſing from the delay occaſioned by obtaining the conſent of the veſtry, with whom, after all, there is no reſponſibility. What is obſerved alſo at p. 10, on that part of the bill which enables the veſtry to controul the pariſh officers, and forbids the overſeer of himſelf to ſupply *any relief* to the poor is highly important. "It ought," as Mr. B. obſerves, "to be again and again conſidered, of what materials veſtries are compoſed, that they are intereſted in the queſtions before them," and above all, "that if they do an act of pecuniary injury to any of the pariſhioners, they can defend themſelves at the expence of the party injured." What is remarked alſo in the next clauſe, p. 11, which ſo confines the relief to the poor *not actually in a ſtate of ſickneſs*, is in our opinion unanſwerable.

anſwerable. What is to become, ſays Mr. B., of the infirm, the convaleſcent, the cripple, the ideot, and what of the imbecility of old age, if the magiſtrate can order only fourpence a day, ſo as to make the whole maintenance three ſhillings a week? Paſſing over the arguments on the ſubjects of ſettlements, the abſurd idea of aſſeſſing the ſtock in trade of country ſhopkeepers, which could only operate as a tax on the poor, the levying of a county rate to relieve thoſe pariſhes where the poor rates are heavy, all of which are diſcuſſed with great acuteneſs and ability, we come to that part of Mr. Whitbread's bill which concerns the education of the poor. It is the conſideration and promotion of this ſubject, which has in a peculiar manner entitled the ſociety of which the excellent Biſhop of Durham is preſident, to the gratitude of their country. The preſent writer proves moſt undeniably that the bill in queſtion is here exceedingly defective. It is not ſufficiently ſimple, it does not uſe ſuch means and inſtruments as already exiſt, and are capable of being brought into action, neither does it ſupply inducement to all parties to contribute zealouſly to the ſucceſs of the meaſure. What can be more prepoſterous than the idea that the children of the poor are to be taught *gratis*, whilſt the maſter is to receive a ſtipend for teaching others? The whole of the author's reaſoning here ſeems incapable of refutation. We come now to the POOR'S FUND, which is ſo diſcuſſed as to make it appear to demonſtration, that according to the conſtitution of Mr. Whitbread's bill, if carried into effect, it would be almoſt impoſſible for any office in the metropolis to keep the accounts, and entirely to prevent fraud. It would alſo be incompatible with the regulations and œconomy of the Poſt-Office. The POOR'S ASSURANCE is liable to the ſame difficulties, and open to ſimilar objections. The concluſion is an honourable teſtimony in favour of Mr. Pitt, to the whole of which, without the ſmalleſt reſerve, we accede. We agree with Mr. Bernard, "that he was the GREATEST STATESMAN this country ever poſſeſſed, he was a PATRIOT who preſerved entire and uninjured the Britiſh iſles, he was the friend, the guardian, the protector of his country."

So much ſagacity, judgment, and real knowledge of the ſubject of the poor, is evinced in this excellent pamphlet, that it is much to be regretted that Mr. Bernard had not an opportunity, as a Member of Parliament, of detailing his ſentiments where they muſt have been heard with ſolemn attention and effect. We truſt however that what he has in this form communicated to the public, will have ſome tendency to ſoften or remove, what, if ſuffered to remain in their preſent form, will be either ineffective or of miſchievous operation.

CATHOLIC QUESTION.

ART. 26. *An earneſt Addreſs to Men of all Orders and Degrees in the United Church of England and Ireland, reſpecting the Papiſts.* 8vo. 32 pp. 1s. Rivingtons. 1807.

This author (who ſeems to be the ſame perſon as the writer of the letter to Lord Grenville) moſt ſtrenuouſly inſiſts that the Roman Catholics ought to be ſatisfied with the liberal toleration already granted to them, and that the attempt to gain further rights and privileges (more eſpecially that of ſitting in Parliament) muſt ariſe from the deſire of acquiring for their religion an aſcendancy which would be dangerous to the Eſtabliſhed Church. He therefore recommends that all further relaxations ſhould be reſiſted, and exhorts the proteſtant laity (the lukewarm diſpoſition of whom in religious matters he feelingly laments) to ſhow more zeal in the cauſe of their national church eſtabliſhment, and to adorn by their lives the faith which they profeſs. His work deſerves at leaſt the praiſe of good intention, and the execution is not inadequate; though we think his repreſentation of the temper and diſpoſition of the Roman Catholics rather overcharged.

ART. 27. *A Letter to Lord Grenville upon the repeated Publication of his Letter to the Secretary of the Society for Promoting Chriſtian Knowledge, in Conſequence of their Reſolution with reſpect to his Majeſty's late Conduct. By the Rev. H. B. Wilſon, M. A.* 8vo. 21 pp. 6d. Rivingtons. 1807.

The Society for Promoting Chriſtian Knowledge, whether we regard the importance of its objects, the number and reſpectability of its members, or the general tenor of its proceedings, muſt be allowed to rank with the firſt inſtitutions in the kingdom. We were therefore concerned to hear that one who had filled ſome of the higheſt offices in the ſtate, and whoſe general character claims ſo much reſpect as that of the noble lord addreſſed in this letter, had in the public papers attacked in ſevere terms the conduct of that ſociety. To that publication (which it ſeems bore the title of a letter to the ſecretary of the ſociety) the letter now before us is a retort, not very *courteous* indeed, but forcible. The letter aſcribed to Lord Grenville is not now before us; but it conſiſted chiefly, if we may truſt our recollection, of two charges againſt the ſociety; namely, that by their late reſolution reſpecting the Catholic Bill (as it is called) they interfered in a matter foreign to the objects of their inſtitution, and that they ſo interfered for the purpoſe of influencing the parliamentary elections then about to take place. In anſwer to theſe charges the preſent author cites the reſolution complained of, and maintains, that when all the

teſts

teſts enacted for the ſupport of the eſtabliſhed proteſtant church were attempted to be ſet aſide, it became a ſociety inſtituted for ſuch purpoſes, to declare their ſentiments, and to expreſs the gratitude they felt as members of the church, for the firmneſs with which his Majeſty had reſiſted meaſures, which, in their opinion, had a tendency to undermine it. As to the charge of attempting to influence the elections, this author denies and reprobates it in very ſtrong terms, but not, we think, in ſtronger than it deſerves.

The above are the principal topics in the letter before us; which appears to be written by a ſincere friend to our civil and eccleſiaſtical conſtitution, and with a laudable zeal againſt thoſe ſpeculations which, in his opinion, and that of the nation in general, would, if carried into effect, have endangered its peace and diminiſhed its ſecurity.

DIVINITY.

ART. 28. *A Sermon preached in the Chapel at Lambeth, on the 1ſt of February, 1807, at the Conſecration of the Right Reverend Charles Moſs, D. D. Lord Biſhop of Oxford. By the Rev. Charles Barker, B. D. F. A. S. Canon Reſidentiary of Wells, &c. Publiſhed by Command of his Grace the Lord Archbiſhop of Canterbury.* 4to. 22 pp. 1s. 6d. Cadell and Davies. 1807.

The ſtyle of Mr. Barker is at once perſpicuous and elegant, and his defence of the Church of England, and the diſtinctions of the Epiſcopal Order both ſound and energetic. The following reply to thoſe who ignorantly or enviouſly object to the ſecular rank conferred on our Biſhops is, as far as our recollection goes, original. We are certain that it is accurate and concluſive.

"They who talk of apoſtolical ſimplicity and lowlineſs, and contend that even now the ſame ſimplicity would beſt become the chief Miniſters of Chriſtianity, forget, or conceal from view, the real ſtate of the Apoſtolical character. They conceal from view the high and unattainable ſuperiority over other men, with which, at all times, and in all places, the Apoſtle was perſonally gifted; his inſpiration, his power of working miracles, and the immediate and irreſiſtible operation of ſuch endowments, whether for the formation of a Chriſtian Church, or for its rule and governance when formed. They talk only of the poverty and natural obſcurity of the apoſtles. In their day, and for their purpoſe, theſe were no defects; or, if they were (while the choice of ſuch men for ſuch an office was deſignedly made, to confound the pride of human wiſdom) they were amply compenſated by the conſtant and demonſtrable interpoſition of God himſelf. With whatever rank and influence the incorporation of religion, with the ſtate, and with the order of ſociety, has ſince inveſted the miniſters of the Goſpel, the greateſt and wealthieſt, nay the beſt

and wiſeſt of thoſe miniſters, poſſeſſes no ſubſtitution for the deciſive and commanding authority of the humble fiſherman, who could heal the ſick, and raiſe the dead!" P. 18.

There is much ſubject for reflection in this remark; and he who duly conſiders it, and recollects alſo the proper dignity which St. Paul aſſumes, in ſome of his cenſures of the falſe teacher at Corinth, will ſee reaſon to acknowledge that elevation of character, whether conferred by miracle, or by the inſtitutions of ſociety, is very fitly beſtowed on thoſe men who are to ſuperintend and govern any important diviſions of the Church of Chriſt. We have ſelected the paſſage which moſt ſtruck us, but the whole diſcourſe is admirable both for ſtyle and ſentiment.

MISCELLANIES.

ART. 29. *The Hereford Guide, containing a conciſe Hiſtory of of the City of Hereford, or Deſcription of its Public Buildings, Epiſcopal See, Cathedral, Parochial Churches, and other intereſting Particulars relating to the Place; alſo an Account of the principal Seats, and remarkable Places in the Neighbourhood. Together with an Appendix, containing the Names of the Members of the Corporation and Cathedral, Civil and Eccleſiaſtical Officers, and a particular Account of the Schools, Poſts, Stage Coaches, and Waggons and Roads.* 12mo. 4s. Longman. 1806.

This book is of a ſimilar deſcription with the Picture of Liverpool, commended in p. 453 of the laſt Number of the Britiſh Critic, compiled from ſimilar documents, and publiſhed with the ſame object. It will be found a convenient guide for ſtrangers who may be induced to viſit Hereford, but would be exceedingly improved, if accompanied by a plan of the town which is deſcribed. It is very neatly printed.

ART. 30. *An Antidote to the Miſeries of Human Life, in the Hiſtory of the Widow Placid, and her Daughter Rachel.* 8vo. 3s. 6d. Williams and Smith. 1807.

"The Miſeries of Human Life" were ſo *delightful* and ſo popular, that they produced a number of imitations, commentations uſque ad faſtidium. This is a pleaſant and good-humoured attempt to excite a ſmile, by the repreſentation of a journey in a ſtage coach, in which the principal performers are two female quakers, the mother and her daughter. The narrative of the elder lady, which is given in the progreſs of the journey, is calculated to impreſs the important and uſeful leſſon, that all the miſeries of life are ſo tempered with mercies, that with the help of religion, no man can be really miſerable. It is a pleaſing narrative, and the characters throughout are ſupported with a great deal of ſpirit.

MONTHLY

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Pſalms and Hymns, ſelected from various Authors, with occaſional Alterations, for the Uſe of a Parochial Church. To which are prefixed, Conſiderations on Pſalmody, as a Part of the Service of our Eſtabliſhed Church. By a Country Clergyman. 3s.

A Portraiture of Methodiſm: being an Impartial View of the Riſe, Progreſs, Doctrine, Diſcipline, and Manners of the Weſleyan Methodiſts. In a Series of Letters, addreſſed to a Lady. By Joſeph Nightingale. 8vo. 10s. 6d.

An Extract of a Sermon on the Education of the Poor, under an appropriate and new Syſtem, preached at St. Mary's, Lambeth. By the Rev. Dr. A. Bell. 1s.

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An Examination of the Paſſages contained in the Goſpels, and other Books of the New Teſtament, reſpecting the Perſon of Jeſus. By J. Smith, Gentleman. 3s.

The Univerſal Church, an Eſſay on Nature as the Univerſal Baſis of Truth. 1s. 6d.

A Sermon delivered before the General Baptiſt Aſſembly, at their annual Meeting in Worſhip-ſtreet, London, May 19, 1807. By A. Bennett. 1s.

A Sermon preached at the Temple and at Berkeley Chapel upon the Conduct to be obſerved by the Eſtabliſhed Church towards Catholic and other Diſſenters. By the Rev. Sydney Smith, A. M. late Fellow of New College, Oxford. 1s.

Concio apud Synodum Cantuarienſeum Œde Paulina Habita IX. Kal. Julii 1807. A Bower Edvardo Sparke, S. T. P. Decan. Briſtolienſi. 1s. 6d.

A Letter to the Author of "Remarks on a Charge delivered by Shute, Biſhop of Durham, at the ordinary Viſitation of that Dioceſe in the Year 1806." By a Clergyman of the Dioceſe of Durham. 1s.

HISTORY. TRAVELS.

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We have received a very grateful and handſome letter from *Miſs Owenſon*, in which ſhe pleads the apology of youth and precipitance for the faults which we remarked in her ingenious novel. A few of them ſhe points out as mere errors of the preſs. We are very happy to have given encouragement to a young author of ſo much genius, and willingly

willingly contradict an erroneous ſuggeſtion, into which we had been accidentally led, of her being an actreſs, which it ſeems is not the fact.

We have received, rather too late, a liſt of errata belonging to *Mr. Williams's* book on *the Climate of Great Britain*. But as we do not perceive that it affects any of our remarks on that work, we need not further notice it.

A letter alſo came to our hands from the author of *the Olio*, complaining of ungenteel treatment. The letter has been miſlaid; but, recurring to the article, we cannot ſee any foundation for ſuch a charge.

LITERARY INTELLIGENCE.

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